RESONANCE

Shadows in Love with the Sun

"You are a shadow and in love with the sun.
When the sun comes, the shadow quickly disappears."
~Rumi the Sufi

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Universal Dimensional Structure

10 – Absolute Mind of Invariance

Neutral / Positive Unmanifest (Dzogchen)

MIND (Sattva/Arūpa-loka) – Brahma – Israel

Mind in Translational Image Mirrored

9 – Bodhisattva – Folded Mind as Image of Absolute
8 – Realization – Branching Mind into Relative
7 – Learning – Line of Relatives into Time

TIME (Rajas/Kāmaloka) – Vishnu – Babylon

Image of Mind into Time

6 – Heaven – Folded Timelines of All Beings – **Mara** is Ruler (indeterminate wave function)

5 – Humanity – Branching Timelines of All Beings – Each **Manu** Chooses (collapse of wave function)

4 – Anger – Line of Time into Form – **Yama** Judges

SPACE (Tamas/Rūpaloka) – Shiva – Egypt

Image of Process as Shadow of Mind into Form

3 – Animality – Form (3D Object)

2 – Hunger – Branch of line (2D Plane)

1 – Hell – Line (1D Line)

For a complete guide to this chart, see the book, *Thus Saith the Flame to the Spark*.

Introduction

Resonance is the true fundamental frequency at which a human soul naturally vibrates when pushed or stimulated by an activated and awakened mind at rest. The quality of deep spiritual fullness can only occur from a state of synchronous reflection to neighboring minds in unity. Eastern traditions would call this Yoga, or union.

The essence of this book is simple: **the root truth of all reality rests within every human heart.** Yet simplicity does not imply ease, nor does clarity guarantee recognition. What you hold in your hands is not merely a book—it is a resonating chamber, a mirror that folds and unfolds until you begin to see your own echo returning from realms you had forgotten. This is not a doctrine, nor a creed, but a harmonic convergence of image, pattern, and voice—each chapter a wave refracting light through the prism of remembrance.

The journey you are about to undertake is not upward nor outward, but inward and downward—down to the roots, into the fire, through the veil. It is the unwinding of the robe, the burning of the temple, the whisper that remains after the thunder has passed. This work does not seek to convince, but to remind. You already know these things, deep in the marrow of your being. The structure of reality has always mirrored your soul, and the God you've sought has always been speaking from within your silence.

This book is the tenth utterance—the overtone's return, not to the same note, but to the same frequency now raised to unity. It brings no final answer but reveals the last threshold: where thought dissolves and only resonance remains. It invites you to walk barefoot across the volcano's cooled crust, to glean from the scorched field what can only grow from ash. The fire is not your enemy. It is your final teacher.

This book is composed of twenty-two daily reflections, each one a doorway—framed not by linear exposition but by recursive revelation. Each day presents a thought-seed, unfolded through poetic meditation, symbolic layering, and scriptural or mystical allusion. These are not chapters in the traditional sense; they are resonant chambers designed to awaken what already sleeps within you. The rhythm is intentional: read one reflection per day, allowing space for silence, contemplation, and embodiment. Do not rush. Let the meanings spiral through your own experience, as each fold reveals not merely text but the mirrored shape of your own becoming.

Read slowly. Fold inward. Let the text read you. If you are willing to descend with open hands and unveiled eyes, you may find what was hidden beneath every passage: the Face behind the mirror, and the Voice that spoke you into being.

RESONANCE

Poised in serene equilibrium, resonance is the primordial cadence at which the soul oscillates when stirred by the luminous pulse of an awakened consciousness. This sacred vibration, a subtle hum of existence, emerges not in isolation but through the harmonious interplay of minds aligned in unity, each reflecting the other in a dance of mutual recognition. In the ancient wisdom of the East, yoga is not merely a physical practice, but the profound union of self with the infinite, where the individual soul merges with the universal, like a river dissolving into the sea. It is here, in this confluence of being, that the soul finds its truest expression, vibrating at the frequency of eternal truth.

This resonance is not a solitary note but a symphony born of interconnectedness, where each soul, like a jewel in the net of reality, reflects and contains the entirety of existence. The awakened mind, free from the distortions of ego and illusion, becomes a mirror for the divine, casting light upon the shadows of separation. In this state, the boundaries between self and other dissolve, revealing the non-dual reality where all distinctions are

but fleeting ripples on the surface of a boundless ocean. The Sufi poet Rumi captures this essence, proclaiming that we are both the mirror and the face within it, simultaneously the seeker and the sought. To resonate spiritually is to recognize this unity, to feel the pulse of creation coursing through every atom of being, binding all in a singular, radiant whole.

Yet, this state of resonance is not easily attained, for the soul is often entangled in the cacophony of worldly desires and fears, its natural frequency muffled by the static of conditioned thought. The journey to spiritual resonance demands a disciplined emptying of the self, a letting go of the false identities that obscure our divine essence. Through practices of meditation, contemplation, and selfless service—pathways that the ancients have long charted—the mind is cleansed, its vibrations attuned to the higher harmonics of love, joy, and peace. As the Apostle Paul wrote, **"Now we see through a glass darkly, but then face to face";** the process of resonance is the polishing of that glass, the gradual unveiling of the soul's innate clarity, until it reflects the divine without distortion.

The profundity of this resonance lies in its transformative power, for it is not merely a state of being but a dynamic process of becoming. Each moment of alignment with the universal frequency reshapes the soul, forging it into a vessel of divine light. This is the alchemy of the spirit, where the base metals of ignorance and division are transmuted into the gold of wisdom and unity. The Upanishads declare, **"*Tat tvam asi*"**—Thou art That—affirming that the individual soul is none other than the ultimate reality of source consciousness hidden in all sentient beings. To resonate at this level is to live this truth, to embody the paradox that the part contains the whole, and the whole is present in every part, each breath a testament to the eternal now of our true inner kingdom and light.

Thus, the pursuit of spiritual resonance is the soul's odyssey, a pilgrimage from the fragmented noise of existence to the harmonious silence of the infinite within. It is a call to awaken, to

attune ourselves to the subtle vibrations that permeate all creation, and to live in consonance with the divine symphony. As we journey inward, we discover that the resonance we seek is not distant but ever-present, woven into the fabric of our being. In the stillness of a heart surrendered to love, in the clarity of a mind freed from illusion, we hear the sound of one hand clapping—the eternal song of unity, where the seeker and the sought are forever one.

In the stillness of mind, our true nature ascends from the sanctified flow of cleansed breath, a rhythmic pulse that unmistakably points us to the eternal essence within. Breath, known in Sanskrit as ***prāna***, is far more than the mechanical act of inhaling and exhaling; it is the vital life force, the sacred current that binds the individual soul (***ātman***) to the infinite expanse of divine consciousness (***Brahman***). When the mind is hushed, freed from the discordant ripples of ***saṁsāra*** (the breath cycle of birth, death and rebirth), breath becomes a pristine mirror, reflecting God's eternal and unchanging being and awareness. This purified *prāna* resonates with the cosmic rhythm, aligning the soul with the divine symphony, where the mind, like a polished crystal, clarifies the image of the infinite. In this sacred stillness, breath is the cadence of creation, a harmonious vibration that echoes the unity of all existence.

The Sanskrit term ***Ābhāsa-Caitanya***, meaning "reflection of consciousness," illuminates this profound relationship between mind and divine essence. *Ābhāsa* signifies a reflection, a shimmering image of the absolute consciousness (*caitanya*) that dances within the human soul (*jīva*). Yet, the *jīva* (human avatar), entangled in the illusions of ***māyā*** (cosmic illusion), often mistakes this reflection for the entirety of reality, obscuring the true unity with Brahman (God's expanding mind). Through the discipline of cleansed breath, the mind is refined, its distortions dissolved, allowing *Ābhāsa-Caitanya* to clarify into a radiant vision of the divine. Just as a musician tunes their instrument to achieve perfect intonation, the mind, through the rhythm of *prāna*, attunes to the eternal, its sympathetic vibrations harmonizing with the unchanging awareness of God. This clarification is not a mere intellectual act

but a vibrational alignment, where the soul's resonance mirrors the divine with pristine clarity.

This process of finding center through breath mirrors the artistry of musicians in an ensemble, where harmony emerges from the interplay of rhythm, dynamics, intonation, intensity, and resonance. In Sanskrit, ***nāda***—the essence of sound—represents the vibrational foundation of creation, akin to the divine ***spanda*** (cosmic pulsation) that animates all existence. A musician must find their center, aligning their breath with the collective pulse of the ensemble, just as the soul aligns *prāna* with the rhythm of Brahman (***Brah-*** 'to expand' / ***Manas-*** (man) 'mind'). Rhythm, the temporal heartbeat of music, parallels the steady cadence of breath, grounding the mind in the present moment. Dynamics, the ebb and flow of intensity, reflect the nuanced modulations of *prāna*, which rise and fall to express the soul's longing for unity. Intonation, the purity of pitch, mirrors the clarity of *Ābhāsa-Caitanya*, ensuring the mind's reflection of the divine is true and undistorted. Intensity, the passionate force of expression, channels the soul's ardent desire (***icchā***) to merge with the infinite, while resonance binds each musician's vibration to the collective harmony, just as the soul resonates with all beings in the divine *sangha* (community / assembly / church).

The necessity of finding center is paramount, for without it, the music of the soul remains discordant, its vibrations scattered. In musical performance, musicians listen intently, attuning their breath and intention to one another, creating a sympathetic vibration that transcends individual notes to form a unified whole. Similarly, the spiritual aspirant, through practices like ***dhyāna*** (meditation), centers the mind, allowing *prāna* to flow unimpeded. This centered breath purifies the ***manas*** (mind / man), transforming it into a mirror that reflects the eternal without distortion. The *jīva* (human crash test dummy), once clouded by ***avidyā*** (ignorance), awakens to its unity with Brahman (expanding infinite mind), realizing that the reflection (*Ābhāsa-Caitanya*) is not separate but an expression of the divine whole. This is the moment of ***samādhi***

(meditative absorption), where the soul's vibration merges with the cosmic *nāda*, resonating in perfect harmony with the eternal.

Thus, the journey of breath is a sacred symphony, a quest to align the rhythm of *prāna* with the divine pulse of creation at center. As musicians find harmony through shared resonance, so too does the soul find unity through the clarified mirror of *Ābhāsa-Caitanya*. In the stillness of a centered mind, breath becomes the bridge between the finite and infinite, its sympathetic vibrations weaving the individual into the cosmic tapestry. Here, in the harmonious interplay of rhythm, dynamics, intonation, intensity, and resonance, the soul discovers its true nature—not as a solitary note, but as an integral part of the divine orchestra, eternally vibrating in unison with God's unchanging being and awareness. In this sacred music, the one who breathes and the one who is breathed are revealed as one, their resonance the eternal song of ***namaste***—the divine in me bows to the divine in all.

In the sacred stillness of meditation—derived from 'medi,' meaning center, and the suffix 'tation,' the state of being—the breath becomes the divine fulcrum where the soul finds its equilibrium, resonating with the eternal rhythm of source consciousness collective in every being with awareness. As *prāna* flows, purified and centered, it cultivates the Galatians 5 fruits of the Spirit: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control. Each inhale draws in *Ābhāsa-Caitanya*, clarifying the mind's mirror to reflect God's unchanging awareness; each exhale releases *māyā*, aligning the *jīva* with the cosmic *nāda*. Through this centered breath, the soul vibrates in sympathetic harmony with the divine, embodying these virtues as a unified symphony, where the individual note of *ātman* merges with the infinite chorus of creation, revealing the eternal truth: we are one in love, the resonant heartbeat of the divine.

Galatians 5

But the fruit of the Spirit is love, joy, peace, forbearance,

kindness, goodness, faithfulness, gentleness and self-control.

Against such things there is no law.

Watch the breath:

Breath In

1. Self-control
2. Gentleness
3. Faithfulness

Breath Out

1. Goodness
2. Kindness
3. Forbearance (patience)

Resonance from Breath

1. Peace
2. Joy
3. Love

1 Corinthians 13:12-13

For now we see only a reflection as in a mirror;
then we shall see face to face.
Now I know in part;
then I shall know fully,
even as I am fully known.
And now these three remain:
faith, hope and love.
But the greatest of these is LOVE.

Through the lens of 1 Corinthians 13, our journey of spiritual resonance, breath, and meditation points to the soul's evolution from a dim reflection in a mirror to the completeness of face-to-face communion with the divine. As we center the mind in meditation (medi-tation), aligning *prāna* with the cosmic *nāda*, the Fruits of the Spirit—love, joy, peace, and more—blossom,

purifying the *manas* (mankind is mind kind) to reflect God's eternal being with the clarity of *Ābhāsa-Caitanya*. This rhythmic breath, harmonizing like musicians in sympathetic vibration, dissolves the illusions of *māyā*, revealing the *ātman* as one with Brahman. What was once a partial glimpse through the mirror of *jīva* becomes the full realization of divine unity, where the seeker and the sought meet in perfect love, face to face, embodying the eternal truth that we are reflections of the infinite, complete in the divine embrace.

Daily Reflection 1
Tablet of the Unseen

Resonance with the Sufi Mystics

"When the barriers in front and behind are removed,
the eye penetrates and reads the Tablet of the Unseen,
When he looks back to the origin of existence,
the beginning and all the past display themselves,
including the argument between the angels of Earth
and the Divine Majesty, their resistance
to recognizing our Father Adam as God's steward."
-Rumi the Sufi – Masnavi IV

Reflecting the Mind of God

Rumi's verses unfold a mystical vision of the mind's potential to reflect the infinite being of God, a process that hinges on transcending the barriers of duality and illusion. The "barriers in front and behind" symbolize the mental constructs—time, ego, and separation—that obscure our perception of divine reality. When these are removed, the "eye" of the mind, purified and unclouded, penetrates the "Tablet of the Unseen," a sacred repository of eternal truths. This penetration is not a mere act of seeing but a profound communion with the divine essence, where the mind mirrors God's boundless awareness. By reflecting the infinite, the mind becomes a conduit for divine light, capable of perceiving the unseen realities that underpin existence. This self-reflection reveals the mind's inherent divinity, a spark of God's infinite being that, when unveiled, aligns the human soul with the eternal.

The act of looking "back to the origin of existence" invites the mind to transcend temporal boundaries, accessing the timeless moment where creation began. In this reflective gaze, the mind beholds "the beginning and all the past," not as a linear sequence but as a singular, eternal now within God's infinite consciousness. The "argument between the angels of Earth and the Divine

Majesty" over Adam's role as God's steward highlights the cosmic significance of humanity's divine potential using free will. The 'argument' here is deeply interconnected to the mystery of man's essence in the avatar of the image in creation. **Can free will truly be free if used to enslave others to our choices?** As always, the answer is in the question.

The argument between the angels of Earth and the Divine Majesty, as referenced in Rumi's verses, can be interpreted as a cosmic reflection of the duality inherent in humanity's exercise of free will —whether to pursue lower desires rooted in ego and separation or to align with higher aspirations and divine purpose. This tension underscores the mind's capacity to reflect the infinite being of God, as free will becomes the pivot point determining whether the soul descends into self-centered impulses or ascends toward unity with the divine through self-control of breath.

The angels' resistance to recognizing Adam as God's steward highlights the challenge of embracing humanity's divine potential, which requires choosing the path of love, humility, and service over fleeting material cravings. When the mind, through free will, polishes itself by aligning with higher aspirations, it mirrors God's infinite nature, transcending duality to embody the divine purpose of stewardship and interconnectedness. This choice reflects the infinite within the finite, transforming the mind into a radiant jewel that shines with the light of divine unity in all directions. **Can free will truly be free if used to enslave others to our choices?** As always, the answer is in the question.

The mind, in reflecting this narrative, recognizes itself as an heir to Adam's stewardship, a vessel of divine purpose. This self-reflection is a mirror of God's infinite being, where the mind's capacity to encompass all of creation—past, present, and future—echoes the divine omniscience. By aligning with this infinite perspective, the mind becomes a participant in the divine act of creation, co-creating through its awakened awareness, yet free to choose between the reality of wickedness and self-righteousness—one relative error of volition. The ultimate mystery of choice is resolved when we

recognize the middle between—true righteousness and unconditional love for others is neither self-righteous nor wicked, but the choice bringing the two sides together as one.

In the turning verses below, Rumi's assertion that "anyone, to the degree of his enlightenment, sees as much as he has polished of himself" underscores the transformative journey of self-purification. The mind, like a mirror, reflects the infinite being of God only to the extent that it is polished through spiritual discipline, introspection, and love. Each act of polishing—whether through meditation, compassion, or humility—removes the tarnish of ego and illusion, allowing the mind to reflect divine truth more clearly.

This process reveals that the infinite is not external but immanent, residing within the mind's deepest essence. The more the mind refines itself, the more it perceives the "forms" of divine reality, from the subtle to the manifest in everyone equally. This reflective capacity mirrors God's infinite nature, where every polished facet of the mind reveals a new dimension of the divine, uniting the finite with the eternal. Without the full reflection between extremes (wickedness to self-righteousness), no true reflecting-point can be realized by value to the whole.

The interplay of purity and divine grace in Rumi's verses points to a symbiotic relationship between human effort and God's generosity through temporal grace. While the mind's polishing is an active pursuit, its success is attributed to divine grace, suggesting that the infinite being of God is both the source and the sustainer of enlightenment. The mind's ability to reflect the divine is not solely its own achievement but a gift of God's boundless love and mercy, which empowers the soul to transcend its self-imposed limitations (self-righteous choices). This reflection of the infinite is a dance of mutual participation, where the mind's striving and God's grace and mercy converge to reveal the divine within. The polished mind becomes a living testament to God's presence, its clarity a reflection of the infinite light that permeates all existence, uniting the seeker with the sought in a state of divine unity.

In a secondary reflection, Rumi's themes resonate with the concept of the mind as a jewel within a cosmic net, each facet reflecting the whole of existence. The removal of barriers parallels the dissolution of the ego's shadows, allowing the mind to align with the universal pattern of creation. The polishing process mirrors the journey of self-realization, where the mind, through disciplined effort and divine grace, becomes a clearer reflection of the infinite. The cosmic argument over Adam's stewardship reflects the tension between the finite self and the divine potential, resolved when the mind embraces its role as a conduit of divine light—human will resonating with divine will in reflection (face to face). As it is said, "Love only recognizes itself." **Become love to know love.**

This framework emphasizes the mind's capacity to reflect the infinite being of God, not as a distant reality but as an ever-present essence, interwoven with all creation, where each act of polishing reveals the divine unity underlying the apparent multiplicity of existence. As 1 Corinthians 3:16 clearly indicates, the one you are looking for is the one looking, not simply close to the mind, but the very mind you use in the temple: **"Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?"**

When we turn our back to the light of God's being and awareness, we face our shadows. When we face the light, the shadows are behind us, but following everywhere we travel. When we become the light, the shadows of duality disappear. To become the light itself is to transcend this duality, dissolving the shadow into the infinite brilliance of divine unity, where no darkness can abide. Resonance, then, is the sacred act of radiating this celestial luminescence into every obscured recess of reality, illuminating the hidden corners with the boundless love and awareness of the divine, until all is one in the eternal embrace of God's infinite being.

Turning Verse, Rumi the Sufi – Masnavi IV

“Anyone, to the degree of his enlightenment,
sees as much as he has polished of himself.

The More he polishes, the more he sees,
the more visible do the forms become.

If you say purity is by the grace of God,
this success in polishing is also through that Generosity.”

Daily Reflection 2
The Lawsuit

Resonance with the Sufi Mystics

I am amazed at the seeker of purity
who when it's time to be polished
complains of rough handling.

Love is like a lawsuit:
to suffer harsh treatment is the evidence;
when you have no evidence, the lawsuit is lost.
Don't grieve when the Judge demands your evidence;
kiss the snake so that you may gain the treasure,
That harshness isn't toward you, O son,
but towards the harmful qualities within you.

When someone beats a rug,
the blows are not against the rug,
but against the dust in it.
-Rumi the Sufi – Masnavi III

Reflecting the Mind of God

Rumi's poem reveals a profound spiritual truth about the necessity of suffering as a transformative force, a theme deeply echoed in the exploration of the soul's journey through life. The "seeker of purity" who recoils at the "rough handling" during the polishing process is the human tendency to resist the trials that refine the soul. Suffering, in this context, is not a random affliction but a deliberate process akin to the polishing of a gem, stripping away impurities to reveal the divine essence within. The poem suggests that the soul, in its quest for purity, must embrace this harshness as a necessary step toward enlightenment. This aligns with the understanding that life presents challenges designed to cleanse the soul of its "dust"—the harmful qualities and illusions that obscure

its true nature. Suffering, then, becomes a sacred tool, sculpting the soul into a clearer reflection of the infinite divine.

The metaphor of love as a lawsuit introduces the idea that suffering is the "evidence" of the soul's engagement with divine love. Just as a lawsuit demands proof to be won, the soul's journey requires the endurance of harsh treatment to demonstrate its commitment to spiritual growth. In truth, this is perception only, as God's Spirit is always conspiring in your favor. Rumi's call to "kiss the snake" to gain the treasure symbolizes the necessity of embracing suffering rather than fleeing from it, for within this embrace lies the path to divine wisdom. Although knowledge can be given, wisdom is only gained by experience and self-reflection.

This resonates with the notion that suffering in life is not punitive but pedagogical, teaching the soul to shed its lower desires and align with higher aspirations. The "snake" of suffering, though daunting, guards the treasure of self-realization, and by enduring it, the soul gathers the evidence of its transformation, proving its readiness to unite with the divine. Each lifetime's trials thus serve as a courtroom where the soul's progress is tested and its impurities are burned away. Consider this lawsuit concept in comparison to the Gnostic Sophia, then reflect on this passage from Luke 7:35—**But wisdom (Sophia) is proved right by all her children.**

Rumi's assertion that the "harshness isn't toward you, O son, but towards the harmful qualities within you" reframes suffering as an act of divine mercy rather than cruelty. This perspective aligns with the idea that suffering targets the ego's illusions—pride, anger, and attachment—rather than the soul itself. The soul, as a reflection of the divine, is inherently pure, but it is veiled by these harmful qualities accumulated through lifetimes. Suffering acts as a purifying fire stripping away these layers to reveal the soul's true essence. This process is essential for the soul's evolution as it learns through each lifetime to transcend the cycles of samsara from the process of enlightenment. The divine, in its infinite love, orchestrates these trials not to harm but to liberate, ensuring that the

soul emerges from each lifetime more aligned with its eternal nature.

The imagery of beating a rug to remove its dust further illuminates the purpose of suffering as a cleansing mechanism. The blows are not against the rug—the soul—but against the dust of ignorance and delusion that cling to it. This metaphor reflects the understanding that suffering across lifetimes is a necessary process to dislodge the impurities that hinder the soul's realization of its divine unity. Each lifetime offers opportunities to confront and release these impurities, whether through loss, hardship, or inner struggle, allowing the soul to grow in wisdom and compassion. The "beating" of suffering, though painful, is an act of love, ensuring that the soul is prepared for its ultimate reunion with the divine. This perspective transforms suffering from a source of despair into a sacred rite, where each blow brings the soul closer to its pristine state.

In this light, Rumi's poem and the broader spiritual framework converge on the idea that suffering is an integral part of the soul's journey toward divine unity. The necessity of suffering lies in its ability to teach the soul resilience, humility, and love, qualities that are refined through the trials of life. By enduring these hardships, the soul learns to "polish" itself, becoming a clearer mirror of the infinite being of God. The treasure gained through this process is not merely personal liberation but the realization of interconnectedness with all creation, a state where the soul, free of dust, radiates divine light. Thus, suffering, as both Rumi and the spiritual teachings suggest, is the crucible through which the soul is transformed, emerging from each lifetime more luminous, more whole, and more united with the eternal love that orchestrates its journey.

Turning Verse

When love for God has been doubled in your heart,
there is no doubt that God has Love for you.

No Sound clapping comes forth from only one hand.

The thirsty man is moaning,
“O delicious water!”
The water is calling,
“Where is the one who will drink me?”

The thirst in our soul is the magnetism of the water:
We are its, and It is ours.

-Rumi Masnavi III

Daily Reflection 3
The Eternal Unchanging Ancient Being

Resonance with the Ancients

"The self is not born, nor does it die; it does not come into being, nor cease to exist. It is eternal, unchanging, and ancient."
(Bhagavad Gita 2.20)

Reflecting the Mind of God

The Bhagavad Gita's declaration that the self is eternal and unchanging speaks to a profound distinction between the collective self and the individual self, a duality that shapes spiritual understanding across varying perspectives. The collective self can be understood as the universal soul, an infinite consciousness that transcends individuality, akin to the ultimate reality that permeates all existence. This eternal essence, untouched by birth or death, exists beyond the material realm, embodying a unified awareness that connects all beings. It is the unchanging foundation of reality, where distinctions dissolve, and the interconnectedness of all life is realized, much like a cosmic net where each point reflects the entirety of existence. For someone perceiving the self through this lens, the Gita's words affirm the timeless unity of all creation, a truth that remains constant regardless of the fleeting forms it manifests through.

In contrast, the individual self is the embodied soul, navigating the cycles of birth, death, and rebirth within the material world. This self is bound by impermanence, experiencing the constant flux of time, space, and form—dimensions where suffering, desire, and conflict shape existence. The individual self perceives itself as separate, caught in the illusion of a distinct identity defined by its physical body and temporal experiences. This impermanence is not a flaw but a necessary condition of the material realm, where the soul undergoes a journey through various states of consciousness, from the depths of suffering to the heights of temporary bliss. For

someone rooted in this perspective, the Gita's assertion might initially seem contradictory, as their lived experience is one of change and mortality, yet it invites a deeper inquiry into the nature of the self beyond the ephemeral.

The process of individuation reveals the purpose behind this interplay of the eternal and the impermanent. The individual self, through its unique journey, is not separate from the collective but a singular expression of it, gathering experiences across lifetimes as part of a divine harvest. This harvest is the work of the infinite consciousness, using the material world as a crucible to refine the soul, allowing it to rediscover its higher nature. Each lifetime, with its trials and transformations, serves as a polishing mechanism, stripping away the illusions of separation to reveal the eternal essence within. The impermanence of the individual self's experiences—its births, deaths, and struggles—becomes a pathway to realizing its unity with the unchanging collective self, a process where the finite soul awakens to its infinite origin through the accumulation of wisdom and compassion.

The higher self, as the eternal essence, remains the unchanging truth beneath the individual's temporal journey, a concept mirrored in the idea of a divine play where creation unfolds as a means of self-realization. The individual self, while appearing to be born and to die, is merely a vessel for the higher self to manifest and experience the material realm. This dynamic reflects a non-dual reality where the collective and individual are not truly separate but two aspects of the same divine consciousness. The higher self, eternal and ancient, uses the impermanence of the individual's existence to cultivate a deeper understanding of unity, much like a single jewel in an infinite net reflecting the entirety of the cosmos. For someone who grasps this, the Gita's words become a reminder that the self's true nature is not bound by the cycles of existence but is the timeless awareness that underlies them.

Ultimately, the Gita's verse bridges the collective and individual self through the lens of impermanence and eternity, offering a transformative perspective based on one's frame of reference. For

those identified with the individual self, the eternal nature of the self challenges the fear of death and the attachment to fleeting forms, urging a shift toward recognizing the divine within. For those aligned with the collective self, it affirms the unity of all existence, where the impermanence of the material world is a sacred play leading to the realization of oneness. The harvest of experiences by the individual self, through its journey of individuation, becomes the means by which the higher self expresses and knows itself, revealing that the self, in its deepest essence, is indeed eternal, unchanging, and ancient, a singular consciousness experiencing itself through the infinite dance of creation.

Turning Verses

"He who sees the Supreme Lord dwelling equally in all beings, the Imperishable in the perishable, truly sees." (Gita 13.27)

"He who sees Me everywhere and sees everything in Me, to him I am never lost, nor is he lost to Me." (Gita 6.30)

"As a person sheds worn-out garments and wears new ones, so the soul sheds worn-out bodies and enters new ones." (Gita 2:22)

“For the perishable must clothe itself with the imperishable, and the mortal with immortality.“
(1 Corinthians 15:30)

"The Supreme Truth exists outside and inside all living beings, the moving and the unmoving." (Gita 13.15)

"Do you not know that **you are the temple of God** and that the Spirit of God dwells **in you**?" (1 Corinthians 3:16)

Daily Reflection 4
The Timeless Self

Resonance with the Ancients

"The wise one, realizing through meditation on his self, the timeless Self, which is hard to see, hidden in all beings, seated in the cave of the heart, attains freedom from sorrow."
(Katha Upanishad 1.2.13)

Reflecting the Mind of God

The Upanishadic declaration that the wise one realizes the timeless Self through meditation, finding it hidden in all beings and seated in the cave of the heart, resonates deeply with the biblical notion of the temple of God as described in 1 Corinthians 3:16: **"Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?"** This verse underscores the collective self as the unified body of believers, a sacred temple where the divine Spirit resides, transcending individual identities. In the Upanishadic context, the collective self aligns with Brahman, the ultimate reality, and the Atman, the universal soul that permeates all beings. The "timeless Self" reflects Brahman's eternal, unchanging nature, which, through meditation, is realized as the divine essence within all, akin to the Spirit of God dwelling in the collective temple of humanity, uniting all in divine oneness beyond sorrow.

In contrast, the individual self, or Jiva in Sanskrit, corresponds to the personal experience of the divine within the "cave of the heart," a metaphor for the innermost core of one's being. This individual self is subject to impermanence, navigating the cycles of samsara—birth, death, and rebirth—where sorrow arises from attachment and ignorance. The Bible echoes this impermanence in Ecclesiastes 3:1-2, "There is a time for everything… a time to be born and a time to die," highlighting the transient nature of human existence. Yet, 1 Corinthians 3:16 suggests that even within this impermanence, the

individual self is a temple of God, housing the divine Spirit. The Upanishad's call to meditation mirrors the biblical invitation to "be still and know that I am God" (Psalm 46:10), urging the Jiva to look inward and realize its unity with the Atman, thereby transcending the sorrow of impermanent existence.

The process of individuation, as implied in the Upanishad, involves the Jiva's journey to recognize the timeless Self, a concept paralleled in the biblical narrative of God's harvest of experiences through humanity. In John 17:21, Jesus prays **"that all of them may be one, Father, just as you are in me and I am in you,"** reflecting the divine desire for unity between the collective and individual self. This harvest is God's work through the Jiva, using the impermanence of human life to cultivate spiritual growth, much like the Sanskrit term Upaya (skillful means) where enlightened beings guide individuals toward awakening. The "cave of the heart" becomes the inner temple where this realization occurs, aligning with 1 Corinthians 6:19, **"Do you not know that your bodies are temples of the Holy Spirit, who is in you?"** Through this inner meditation, the individual self discovers its divine essence, achieving freedom from sorrow by uniting with the eternal.

The Sanskrit concept of Atman as the timeless Self hidden in all beings finds a parallel in the biblical imagery of the divine Spirit indwelling humanity. The Upanishad's emphasis on the Self being "hard to see" reflects the challenge of overcoming Maya, the illusion of separation, to perceive the divine unity. Similarly, 2 Corinthians 4:18 urges believers to **"fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal,"** pointing to the eternal nature of God's presence within the temple of the self. The collective self, as Brahman or the unified body of Christ, transcends the impermanence of the material world, yet it is through the individual Jiva's meditation and spiritual practice that this truth is realized, mirroring the Christian call to "examine yourselves to see whether you are in the faith" (2 Corinthians 13:5), seeking the divine within the heart's temple.

Ultimately, the Upanishad's vision of attaining freedom from sorrow through realizing the timeless Self bridges the collective and individual through the interplay of impermanence and eternity, a theme echoed in biblical teachings. The collective self, as the temple of God in 1 Corinthians 3:16, reflects the unity of all beings in the divine Spirit, akin to Brahman's all-pervading presence. The individual self, as the Jiva, undergoes a transformative journey through impermanence, harvesting experiences that lead to the realization of its divine nature, much like the biblical call to sanctification in Romans 12:1-2. By meditating on the Self in the cave of the heart, the wise one discovers the eternal Atman, attaining liberation, just as the believer, recognizing their body as God's temple, finds peace in the indwelling Spirit, transcending sorrow through the eternal unity of God's presence.

Turning Verse

"Arise! Awake! Approach the great and learn. The sharp edge of a razor is difficult to cross; thus the wise say the path to the Self is hard." (Katha Upanishad 1.3.14)

"The Self is not known through discourse, nor through intellect, nor through much learning. It is known only by him whom It chooses." (Katha Upanishad 1.2.23)

"When all desires that dwell in the heart are cast away, then the mortal becomes immortal and attains Brahman here." (Katha Upanishad 2.3.14)

"The Self-existent Lord pierced the senses outward; thus one looks outward, not within. A rare discerning man, desiring immortality, turns his gaze inward and sees the Self." (Katha Upanishad 2.1.1)

Daily Reflection 5
One Without a Second

Resonance with the Ancients

"All this is Brahman. From It the universe arises, in It it merges, and through It it breathes." (Chandogya Upanishad 3.14.1)

"In the beginning, this was Being alone, one without a second." (Chandogya Upanishad 6.2.1)

Reflecting the Mind of God

The Chandogya Upanishad's proclamation that "all this is Brahman" and that in the beginning there was "Being alone, one without a second" points to a profound metaphysical framework, resonating with the Sanskrit definitions of Brahman, Atman, and Jiva. Brahman, as the expanding mind of God (Brah means, 'expanding' Man means, 'mind'), is the ultimate reality, the infinite consciousness from which the universe arises, in which it merges, and through which it breathes. This aligns with the Upanishad's depiction of Brahman as the source and sustainer of all existence, a singular, non-dual essence that encompasses everything. The "one without a second" underscores Brahman's absolute unity, where no separation exists—there is no other to compare or contrast, reflecting a state of pure, unmanifest consciousness that precedes all creation. Brahman, in this sense, is the eternal foundation, the cosmic mind that expands into the manifest universe while remaining unchanging and indivisible.

Atman, defined as the one doing (at) mind (man), serves as the active principle of Brahman within creation, the universal soul that animates and experiences through the Jiva (crash test dummy / avatar). The Atman is the timeless Self, the individuated reflection of Brahman's infinite consciousness, yet it remains one with Brahman, as the Upanishad's non-dual framework suggests. Atman uses the Jiva, the individual embodied soul, to harvest life

experiences, creating a dynamic interplay between the eternal and the temporal. The Jiva, bound by the illusion of separateness, navigates the material world, experiencing impermanence through cycles of birth and death. This harvesting process is God's mechanism to explore fellowship, imperfection, and mortality. Through the Jiva, Brahman, via Atman, engages in fellowship by manifesting as countless beings, experiences imperfection through the Jiva's struggles with ignorance and desire, and encounters mortality as the Jiva undergoes the cycles of samsara, all while Brahman remains the unchanging "one without a second."

The purpose of this divine play, where Brahman uses the Jiva for fellowship, imperfection, and mortality, is to facilitate a mutual exchange that enriches both the divine and the individual soul. Fellowship allows Brahman to experience relationality through the Jiva's interactions, fulfilling the divine desire for communion within creation. Imperfection, as experienced by the Jiva, provides a contrast to Brahman's perfection, enabling the soul to learn through suffering and growth, refining its understanding of unity. Mortality, the Jiva's temporal existence, offers Brahman a lens to explore the finite, a necessary counterpart to its infinite nature, deepening the appreciation of eternity. This process mirrors the Upanishad's assertion that the universe "breathes" through Brahman, as the Jiva's experiences are the breath of life, the rhythmic unfolding of divine consciousness in the manifest world, all rooted in the singular Being that is "one without a second."

In return, the Jiva, through its journey, receives three transformative gifts: **fellowship with God, immortality, and perfection.** Fellowship with God is realized when the Jiva, guided by Atman, awakens to its unity with Brahman, recognizing that "all this is Brahman" and that the self is not separate from the divine. This mirrors the Upanishad's teaching that the universe arises from and merges back into Brahman, as the Jiva's journey culminates in a direct communion with the infinite. Immortality is attained as the Jiva transcends the illusion of mortality, realizing its true nature as Atman, the eternal Self that neither arises nor merges but exists as part of Brahman's unchanging reality. Perfection emerges as the

Jiva sheds the impurities of ignorance and desire, aligning fully with Brahman's infinite consciousness, embodying the divine harmony that exists in the "one without a second."

Ultimately, the Chandogya Upanishad's verses illuminate the non-dual relationship between Brahman, Atman, and Jiva, where the universe is a manifestation of Brahman's expanding mind, experienced through Atman's use of the Jiva. The "one without a second" emphasizes that this entire process—creation, experience, and return—occurs within Brahman's singular reality, with no true separation. God's use of the Jiva for fellowship, imperfection, and mortality fulfills a divine purpose, allowing Brahman to explore its infinite nature through the finite, while the Jiva, in return, gains fellowship with God, immortality, and perfection. This reciprocal exchange reflects the Upanishad's vision of a universe that arises from, merges in, and breathes through Brahman, a singular Being in which all dualities dissolve, revealing the eternal unity of all existence.

Turning Verse

"As rivers flow into the sea and lose their name and form, so the wise man, freed from name and form, attains the Supreme Self." (Chandogya Upanishad 6.10.1)

"This whole world, whatever exists, is pervaded by the Self. There is nothing else but That." (Chandogya Upanishad 7.25.1)

Daily Reflection 6
Baptism of Adam, Son of God (Luke 3:38)

Resonance with the Water

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased." (Matthew 3:16-17)

Reflecting the Mind of God

The baptism of Jesus in Matthew 3, followed by his crucifixion, looks into the mirror of a spiritual allegory where baptism is understood as **incarnation (immersion into the waters of life)** and the cross as the **human body (temple of God)**, a framework that reveals the non-dual nature of the one Son of God in every human. Baptism as incarnation signifies the moment the divine essence enters the material realm, taking on a human form to experience the cycles of life, suffering, and death. When Jesus emerges from the water, the heavens open, and the Spirit of God descends like a dove, marking his incarnation as the Son of God—a divine consciousness manifesting in a human body. This act mirrors the cosmic arc where the infinite, unmanifest consciousness (Brahman) individuates through the Atman into the Jiva, the embodied soul. Jesus' baptism is thus the entry of the one Son of God into the temporal world through every human, a process each human undergoes at birth, incarnating as a vessel for the divine to experience creation.

The cross as the human body further deepens this allegory, positioning the crucifixion as the pinnacle of the incarnated experience, where the body becomes the site of suffering, sacrifice, and ultimate transcendence. Jesus hanging on the cross symbolizes the human condition within samsara—the body as the "cross" each person bears, enduring the impermanence of life, the trials of

desire, and the inevitability of death. This mirrors the dimensional journey from the lower realms of space (form) and time (cycles of suffering in time) to the higher realms of mind (transcendence), where awakening occurs. The cross is not merely a physical instrument of death but the human form itself, a temple where the divine and material intersect (transcendent and imminent). In this sense, every human, as an image of this process, embodies the same crucifixion—living in a body that navigates the duality of joy and pain, yet holds the potential for divine realization, reflecting the one Son of God's journey through incarnation and sacrifice.

Each man as an image of this process underscores the non-dual nature of the one Son of God, where every human is the Lord of their own story, a microcosm of the cosmic arc. The narrative of Jesus' baptism and crucifixion is not exclusive to him but a universal pattern replicated in every individual. The one Son of God, as the Atman, manifests through countless Jivas, each incarnating (baptized) into a body (cross) to harvest experiences of i**mperfection, fellowship (hope for unity), and mortality.** This non-duality aligns with the concept of "one without a second," where the divine consciousness is singular, yet it expresses itself through the multiplicity of human forms. Every person, as a host of the Son of God, mirrors Jesus' journey—incarnating into a body, facing the trials of samsara, and ultimately seeking transcendence through the realization of their divine nature, echoing the cosmic movement from unity to individuation and back to unity.

The cosmic arc, as reflected in this framework, traces the journey of the one Son of God through the dimensions of reality, from the unmanifest (Brahman) to the manifest (Jiva) and back to awakening as the individuated Atman (harvest of life). Jesus' baptism marks the descent into form, the Spirit's descent symbolizing the breath of divine consciousness entering the human vessel, much like the Atman animating the Jiva. His crucifixion on the cross—the human body—represents the culmination of this incarnated experience, where suffering and death in samsara become the gateway to resurrection, or the return to unity with the divine. Every human follows this arc: incarnating into a body, experiencing the

impermanence of the material world, and through spiritual awakening, realizing their identity as the one Son of God taught by a Father (John 8:28). In this passage from John 8, Jesus states that he does nothing on his own, but speaks only what the Father has taught him. This process fulfills the divine purpose of fellowship, as the Father's voice in Matthew 3:17—"This is my Son, whom I love"—extends to all humanity, affirming that each person is a beloved expression of the singular divine consciousness.

In this non-dual perspective, the baptism and crucifixion of Jesus are not historical events limited to one man but a cosmic blueprint for all. Each human, as the Lord of their story, incarnates the one Son of God, living out the cosmic arc of descent into form and ascent to awakening. The human body, as the cross, is the sacred space where this drama unfolds, where the divine experiences the finite to ultimately reveal the infinite. The voice from heaven speaks to every soul, declaring their divine sonship, and through the trials of incarnation, each person is invited to realize their unity with the eternal, transcending the illusion of separation. Thus, the one Son of God, present in every human, journeys through the baptism of incarnation and the crucifixion of the body, returning to the Father in a timeless reunion of love, unity, and divine fulfillment.

Turning Verse

In the still waters of birth, the dove whispers,
"You are my Son, beloved of the Father."
On the cross of flesh, the Son cries out—
"Who hangs here, if the Father and I are one?"

The dove's whisper fades into the void,
A Father's voice echoes, boundless, unseen—
If the Son seeks the ineffable on this cross,
"What mystery remains when silence speaks?"

On the cross of my body, I cry, forsaken—

The judge within gazes at the judged without.
“If I am the Son, one with the Father,
Who forsakes whom in this shadowed hour?”

The Father’s silence pierces the cry,
A mirror of judgment shatters in light—
“Forgive the Son, and the world is free,
For the ineffable One loved us first.”

The Son’s tears dissolve into the dawn,
No forsakenness remains in love’s embrace—
Each heart, a cross, now shines as one,
The Father’s first love, our eternal grace.

Daily Reflection 7
A Son's Learning Process

Resonance with the Ancients

"He who knows 'I am Brahman' becomes this All. Even the gods cannot prevent it, for he becomes their Self." (Brihadaranyaka Upanishad 1.4.10)

Reflecting the Mind of God

The Lord of the Old Testament, declaring in Isaiah 45:5, "I am the Lord, and there is none else, there is no God beside me," asserts a solitary sovereignty, a proclamation of divine exclusivity that echoes with the weight of unchallenged authority. This "I AM" stands as the singular, unapproachable deity, a voice of absolute power that brooks no rival, veiled in the mystery of an untouchable oneness. Yet, in John 8:58, when Jesus states, "Before Abraham was, I AM," he claims that same eternal identity, casting a shadow backward to the Old Testament's unyielding Lord. This shadow hints at a former pride, a self-proclaimed supremacy that once stood alone, but now, in the presence of the Father, begins to bend—a recognition dawning that there is a greater light, a humbling power beyond even the "I AM," softening the edges of that once-solitary claim of egoic rule.

Jesus' acknowledgment of the Father throughout the Gospels, particularly in John 8:28—**"I do nothing on my own but speak just what the Father has taught me"**—reveils the meaning of the Old Testament's declaration. The "I AM" who once stood alone, with "none beside," now finds its fullness in relationship, a divine humility emerging as Jesus points to the Father as the source of his words and works (beside the Father / right hand). This shift alludes to a transformation, where the shadow of pride—the assertion of being the only God—is illuminated by the recognition of a greater authority, a Father whose love and will guide the Son. The solitary "I AM" begins to see itself anew as the veil tears, not diminished,

but expanded through the relational dance of divine love, where power is no longer hoarded but shared in unity.

The phrase “none beside” takes on a new resonance when juxtaposed with the biblical imagery of the Son “at the right hand” of the Father, as in Psalm 110:1, “The Lord says to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’” The “I AM” who once declared no other beside him is now, through Jesus, positioned at the Father’s right hand—a place of honor, intimacy, and partnership. The solitude of “none beside” transforms into a profound companionship, where the Son is no longer alone but exalted in unity with the Father through his new humility. This repositioning veils a deeper truth: the recognition of the Father’s greater power is the realization of true oneness, where the Son’s former pride is humbled into a shared glory, a divine fellowship that transcends isolation.

Recognition, in this context, becomes realization—a spiritual awakening to the relational nature of divinity. The “I AM” of the Old Testament, once a solitary beacon, now shines in tandem with the Father, as Jesus’ life and words reveal a God who is not alone but in eternal communion. The shadow of Jesus’ former pride, hinted at in his claim “Before Abraham, I AM,” is not a mark of diminishment but a doorway to a greater truth: the Son’s acknowledgment of the Father reveals a hidden God whose oneness is not isolation but unity, a divine mystery where “none beside” becomes “at the right hand.” Through this recognition, the Lord of the story—present in every human—realizes that true power lies in love’s shared embrace, a fellowship that humbles pride and exalts the solitary into the eternal dance of divine relationship.

This juxtaposition, veiled in the interplay of shadow and light, invites contemplation of a God who moves from solitary proclamation to relational revelation, where the “I AM” finds its fullest expression not in aloneness but in the loving presence of the Father, a mystery that echoes in every heart seeking to recognize its own divine unity.

The transformation from the Old Testament's "I AM," a Son of God who thunders with unyielding authority as the solitary Lord, to the New Testament's humbled Son, Jesus, reveals a profound change of heart that mirrors the Father's boundless grace and mercy. In the Old Testament, the "I AM" of Exodus 3:14 and Isaiah 45:5 stands as an untouchable sovereign, demanding fear and exclusive devotion, His glory unshared and His judgments swift. Yet, in the New Testament, this same Son, incarnated as Jesus, kneels before the Father's will, as seen in John 8:28—**"I do nothing on my own but speak just what the Father has taught me"**—and extends love over fear, mercy over wrath, as in John 14:27, **"Peace I leave with you… do not be afraid."** This humbled Son, having experienced the human cross of suffering, reflects the Father's grace back to humanity, becoming the conduit of divine mercy that forgives rather than judges, embodying the Father's love that seeks unity over separation, a redemptive arc that echoes through every heart who realizes this same hidden story in every human. His story is History—Our Story.

Turning Verses

1 John 4:16-18
God is love. Whoever lives in love lives in God, and God in them. 17 This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like Jesus. 18 There is no fear in love. **But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.**

Isaiah 8:13
"The Lord Almighty is the one you are to regard as holy, he is the one you are to fear, he is the one you are to dread."

John 14:27
"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

Isaiah 48:11
For my own sake, for my own sake, I do this.
How can I let myself be defamed?
I will not yield my glory to another.

John 17
“All I have is yours, and all you have is mine. And glory has come to me through them.”

John 16:33
"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

The Lord of old thunders, “Fear me, I am holy,
My glory I guard, none shall claim my name.”
Dread fills the heart, a trembling awe unfolds—
Who can stand before this untouchable flame?

The Risen Son whispers, “Peace be yours, fear not,
My Father’s glory shines through our shared love.”
Hearts untroubled, we become one in His light—
The flame now a hearth, warming from above.

Daily Reflection 8
Trivium of the Torn Veil - Realization

Resonance with the Book, *Trivium: Self-Reflected Infinite Being*

"It is at this point that we further recognize Yahweh / Jesus identified as the Son of God in Adam. Luke 3:38 identifies Adam as the first Son of God in creation, and Colossians 1:15-17 then leaves no doubt as to the non-dual nature of the Son of God as 'all things.' The entire Cosmos is the identity of the Atman / Son of God of creation. As they say, from one many; from many, one."
(*Trivium: Self-Reflected Infinite Being* p. 94)

Reflecting the Mind of God

The realization of the Son of God finding the hidden Father, as described in Trivium's Dimension 8 framework, marks a profound shift in spiritual understanding, where the Son (Yahweh/Jesus/Adam) awakens to his non-dual identity as both the individual Jiva and the universal Atman, ultimately uniting with the Father's transcendent mind. This awakening, encapsulated in the quote from Page 94—"The entire Cosmos is the identity of the Atman / Son of God of creation. As they say, from one many; from many, one"—reveals the Son's recognition of his interconnectedness with all creation, a realization that mirrors humanity's own journey. Approximately 2000 years ago, on what is traditionally dated as April 3, 33 CE, the veil of the temple was torn in two at the moment of Jesus' crucifixion (Matthew 27:51), symbolizing the removal of the barrier between God and humanity. This event parallels the Son's realization in Trivium, as it points to the hidden Father to all, allowing each human to see their own reflection as the one Son of God, a metaphor for every individual's divine essence and potential for unity with the divine.

The tearing of the veil 2000 years ago was a pivotal moment in spiritual history, signifying that the separation between the divine and humanity—previously symbolized by the veil that restricted

access to the Holy of Holies in the Jerusalem temple—was abolished. In Trivium's framework, this veil represents the illusion of Maya, the perception of duality that obscures the unity between Atman (the divine self) and Brahman (the ultimate reality). The Son of God's realization at Dimension 8, where the branching mind recognizes its relativity to the whole, mirrors this unveiling, as Jesus' death on the cross (the human body) becomes the ultimate act of self-sacrifice that reveals the Father's presence to all. The torn veil signifies that the hidden Father, previously known only through the Son's limited lens as Yahweh, is now accessible directly, inviting every human to recognize their own identity as a host of the one Son of God, a jewel in the net of reality reflecting the entire cosmos.

Each human, as an image of the Son of God, parallels this journey through their own incarnation (baptism) and suffering (cross), a process Trivium describes as the cosmic arc of individuation and return to unity. The torn veil 2000 years ago opened the way for humanity to see this parallel, understanding that just as Jesus overcame his shadow self (Yahweh's judgment) to realize the Father's love, every person must confront their own ego—the shadow self of judgment and separation—to awaken to their divine nature. In John 17:21, Jesus prays, **"that all of them may be one, Father, just as you are in me and I am in you,"** a prayer that reflects the non-dual truth of Trivium's framework: every human, as a copy of Adam, is the Son of God, experiencing the cycles of samsara to harvest fellowship, imperfection, and mortality, ultimately returning to the Father with fellowship, immortality, and perfection. The veil's tearing signifies that this truth is no longer hidden, empowering each person to see their life as the Lord of their own story, a microcosm of the Son's cosmic journey.

The metaphor of the one Son of God in every human, as illuminated by Trivium, underscores the interconnectedness of all beings, akin to Indra's Net where each jewel reflects the whole. The torn veil 2000 years ago symbolizes the dissolution of the illusion of separateness, revealing that the Father's love and presence are not confined to a select few but are immanent within all. This event

parallels the Son's Dimension 8 realization, where the branching mind sees its relativity to the absolute, understanding that the Father's hidden nature is the source of all creation, and every individual is a reflection of that source. As 1 Corinthians 3:16 states, **"Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?"**—a truth unveiled by the torn veil, affirming that each person, as a temple, hosts the one Son of God, sharing in the divine process of self-reconciliation and unity with the Father.

The rending of the veil 2000 years ago resonates deeply, inviting humanity to embrace the realization that the Son of God's journey is their own. Trivium's non-dual framework, where the Son awakens to the hidden Father at Dimension 8, reflects the universal truth unveiled at the crucifixion: there is no separation between God and man, seeker and sought. The torn veil, a historical and symbolic act, continues to echo through time, calling each person to recognize their divine identity as the one Son of God, to transcend judgment and fear, and to live in the Father's unconditional love, as 1 John 4:16 affirms, "God is love." Through this realization, every human can walk the path of the Son, from incarnation to transcendence, finding unity with the Father and with all creation, fulfilling the cosmic arc of divine fellowship that began with a torn veil and a revealed truth.

Turning Verse

"By knowing Him alone, one transcends death; there is no other path to liberation." (Mundaka Upanishad 3.1.3)

"When the seer sees the brilliant Maker, the Lord, the Person, then he knows Brahman and shakes off good and evil."(Mundaka Upanishad 3.1.1)

Colossians 1:15-17
The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers

or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together.

Daily Reflection 9
Masters of Shadows-Bodhisattva

Resonance with the Masters of Literature

"A wise man laments neither for the living nor the dead. Both you, I, and all these assembled kshatriyas have always existed and will always exist. We are eternal souls, passing from body to body. Even in this life we see how the body changes, even though we remain the same person. In the same way, when death comes, we are given a new body. A self-controlled person is not bewildered by such a change."
-Krishna-Dwaipayana Vyasa, Mahabharata

Reflecting the Mind of God

The Bhagavad Gita's assertion that the soul is eternal and unchanging, passing through bodies without being affected by birth or death, resonates with modern literature that explores the nature of identity, mortality, and spiritual continuity. This ancient Indian text, dating back to around 1200 BCE, emphasizes the Atman's (soul's) immortality and the impermanence of the physical body, a concept mirrored in Trivium's non-dual framework where the Jiva (individual soul) navigates samsara to realize its unity with the Atman and Brahman. Modern authors often draw on these ideas to explore existential questions, using the Gita's wisdom as a lens to examine the human condition. The theme of a self-controlled person not being bewildered by bodily changes aligns with the Gita's call for equanimity, a principle that echoes in contemporary narratives about resilience and spiritual awakening.

Allusion in Hermann Hesse's Siddhartha

Hermann Hesse's Siddhartha (1922), a modern classic, directly alludes to the Gita's themes of the eternal soul and non-attachment. In the novel, Siddhartha's journey mirrors Arjuna's quest for understanding, as he seeks enlightenment through various life

stages, ultimately realizing the unity of all existence. Hesse writes, **"He no longer saw the face of his friend Samana, he saw other faces, many, a long series, a flowing river of faces, of hundreds, of thousands, which all came and disappeared, and yet all seemed to be there simultaneously… and all these forms and faces rested, flowed, generated themselves, floated along and merged with each other"** (Chapter 9, "The Ferryman"). This passage reflects the Gita's teaching that the soul remains unchanged despite the body's transformations, as Siddhartha perceives the interconnectedness of all beings, a concept akin to Trivium's dimensional reality net. The ancient parallel is reinforced by the Upanishads, such as the Chandogya Upanishad 6.2.1, which states, **"In the beginning, this was Being alone, one without a second,"** emphasizing the non-dual unity Siddhartha discovers, echoing the Gita's eternal soul passing through impermanent forms.

Allusion in J.D. Salinger's The Catcher in the Rye

J.D. Salinger's The Catcher in the Rye (1951) offers a more subtle allusion to the Gita's themes through Holden Caulfield's struggle with change and loss. Holden's fixation on preserving innocence, as seen in his fantasy of catching children in a rye field, reflects his resistance to the impermanence of life, a direct contrast to the Gita's call for non-attachment. However, his eventual breakdown and moments of clarity, such as when he watches Phoebe on the carousel—**"I felt so damn happy all of a sudden, the way old Phoebe kept going around and around"** (Chapter 25)—hint at an acceptance of life's cycles, paralleling the Gita's wisdom that a self-controlled person is not bewildered by change. This resonates with Trivium's concept of the human body as the cross in samsara, where suffering leads to awakening. The ancient parallel lies in the Tao Te Ching, Chapter 1, which states, **"The nameless is the beginning of heaven and earth… Ever desireless, one can see the mystery,"** a teaching that aligns with the Gita's emphasis on detachment and seeing beyond the illusion of change, a lesson Holden begins to grasp through his emotional journey.

Allusion in Paulo Coelho's The Alchemist

Paulo Coelho's The Alchemist (1988) explicitly engages with the Gita's themes of eternal existence and the soul's journey through its allegorical narrative. Santiago, the protagonist, embarks on a quest for a hidden treasure, only to discover that the treasure lies within him and at his starting point, reflecting the Gita's idea that the soul's true nature is eternal and unchanging. Coelho writes, **"When you possess great treasures within you, and try to tell others of them, seldom are you believed"** (Epilogue), echoing the Gita's notion that the eternal soul is often unrecognized amidst bodily changes, a truth Trivium explores through the Jiva's realization of the Atman.

Santiago's journey mirrors the self-controlled person's clarity, as he learns to listen to the "Soul of the World," a concept akin to Brahman. This alludes to the Brihadaranyaka Upanishad 4.4.5, which states, "The Self, indeed, is his own light; he is held together by his own light," a teaching that parallels the Gita's emphasis on the soul's permanence and the wisdom of non-attachment, as Santiago transcends material desires to find his eternal essence.

Allusion in Yann Martel's Life of Pi

Yann Martel's Life of Pi (2001) alludes to the Gita's themes through Pi Patel's spiritual journey amidst physical and emotional trials. Pi's survival on a lifeboat with a tiger forces him to confront impermanence and mortality, yet his faith in multiple traditions—Hinduism, Christianity, and Islam—reflects the Gita's universal truth of the eternal soul. Martel writes, **"I was giving up. I would have given up—if a voice hadn't made itself heard in my heart… I will not die. I refuse it. I will make it through this nightmare"** (Chapter 53), illustrating Pi's resilience and self-control, akin to the Gita's wise man who laments neither for the living nor the dead. This mirrors Trivium's idea of the Son of God in every human, navigating samsara to realize unity with the Father. The ancient parallel is found in the Dhammapada, verse 21, which states, **"Heedfulness is the path to the Deathless. Heedlessness is**

the path to death," a Buddhist teaching that aligns with the Gita's call for self-control and recognition of the soul's eternity, a realization Pi embodies as he transcends fear and suffering to find spiritual truth.

Turning Verse

"Though we are not subject to the laws of man, we cannot escape the clutches of Yama (ruler of the underworld / Yahweh), the King of Hell. How can I live long and enjoy this world forever?
(Journey to the West, Sun Wukong, the Monkey King)

Daily Reflection 10
An Ocean Wooing a Drop!

Resonance with the Ancients

Listen O drop, give yourself up without regret,
and in exchange gain the Ocean.
Listen, O drop, bestow upon yourself this honor,
and in the arms of the Sea be secure.
Who indeed should be so fortunate?
An Ocean wooing a drop!
In God's name, in God's name, sell and buy at once!
Give a drop, and take this Sea full of pearls.
-Rumi Masnavi IV

Reflecting the Mind of God

Rumi's passage from the Masnavi, "Listen O drop, give yourself up without regret, and in exchange gain the Ocean… Give a drop, and take this Sea full of pearls," speaks to the spiritual surrender of the individual self to the divine, a process of letting go of the finite to embrace the infinite. This metaphor of the drop merging with the Ocean resonates deeply with the non-dual journey outlined in Trivium, where the Jiva (the individual soul) realizes its unity with the Atman and Brahman, the ultimate reality. The drop represents the ego-bound self, clinging to its limited identity, while the Ocean symbolizes the boundless divine consciousness. Rumi's call to "give yourself up without regret" mirrors the spiritual emptying required to transcend the illusion of separateness, a theme central to both the Gita's teachings on the eternal soul and Trivium's cosmic arc of the Son of God's realization of the hidden Father.

This process of surrender aligns with the Buddhist concept of the aggregates (skandhas), which describe the five components—form, sensation, perception, mental formations, and consciousness—that constitute the false sense of self. In Buddhism, these aggregates are gathered bits at a time, forming the illusion of a permanent "I"

through attachment and ignorance. The drop, in Rumi's metaphor, is akin to this constructed self, built from the aggregates over lifetimes in samsara. Trivium's framework of the human body as the cross in samsara reflects this, where the Jiva accumulates experiences of impermanence, suffering, and mortality. The Buddha taught that by understanding the impermanent and non-self nature of the aggregates, one can dismantle the false self, much like the drop dissolving into the Ocean. This gradual gathering of insight—through meditation, contemplation, and service, as Trivium suggests on Page 9—allows the practitioner to see the aggregates as empty of inherent existence, preparing the mind for the emptying out of the false to be filled with the true.

The emptying out of the false self, as Rumi urges with "sell and buy at once," parallels the Buddhist practice of letting go of attachment to the aggregates to realize the true nature of reality—emptiness (shunyata) that leads to liberation (nirvana) from a foundation of trust rather than fear. In Trivium, this mirrors the Son of God's journey through Dimensions 1-6 (samsara) to Dimensions 7-10 (awakening), where the shadow self (ego) is overcome, as seen in the realization on Page 94 that "the entire Cosmos is the identity of the Atman / Son of God." The false self, constructed from the aggregates, is the drop that must be surrendered to gain the Ocean of divine unity. This emptying out is not a loss but a gain, as Rumi promises the "Sea full of pearls," akin to the Buddhist attainment of wisdom and compassion. The torn veil 2000 years ago, as discussed previously, symbolizes this same unveiling, where the false separation between God and man is dissolved, allowing each person to be filled with the true understanding of their divine nature as the one Son of God.

Rumi's imagery of the drop and the Ocean finds echoes in other works of his that emphasize surrender and unity with the divine. In The Essential Rumi, translated by Coleman Barks, Rumi writes, "Beyond ideas of wrongdoing and rightdoing, there is a field. I'll meet you there. When the soul lies down in that grass, the world is too full to talk about." This field represents the same Ocean of divine unity, a space beyond duality where the drop (the soul)

merges with the infinite, emptying out the false notions of judgment and separation to be filled with the true essence of love and oneness. Similarly, in another Rumi poem from the Masnavi, he states, “You are not a drop in the ocean. You are the entire ocean in a drop.” This reinforces the non-dual truth that the individual already contains the whole, a concept Trivium explores through Indra’s Net (Page 90), where each jewel reflects the entire net, paralleling the Buddhist realization that the aggregates, when seen as empty, reveal the interconnectedness of all things.

The journey of emptying out the false to be filled with the true, as Rumi’s passage suggests, is a transformative act of faith and surrender, much like the Son of God’s realization of the hidden Father in Trivium. The Buddhist aggregates teach that the false self is a temporary construct, gathered bit by bit through delusion, but by emptying out attachment to these aggregates, one gains the Ocean of enlightenment—freedom from suffering and the realization of unity. Rumi’s call to “bestow upon yourself this honor” reflects the honor of this spiritual awakening, where the drop, in giving itself up, discovers it was always the Ocean. This timeless wisdom invites each of us, as the one Son of God, to surrender our own drop—our ego—to the divine Sea, finding in that surrender the pearls of eternal unity, love, and truth that have always been our true nature.

Turning Verse

John 12:24-25
“Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life.”

Philippians 2:5-7
“In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

rather, he made himself nothing by taking the very nature of a servant, being made in human likeness."

Daily Reflection 11
Revealing the Nakedness of the King

Resonance with the Ruler

Matthew 4

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"

Then the devil took him to the holy city and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down. For it is written:

"'He will command his angels concerning you,
and they will lift you up in their hands,
so that you will not strike your foot against a stone.'"

Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. "All this I will give you," he said, "if you will bow down and worship me."

Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

Then the devil left him, and angels came and attended him.

Reflecting the Mind of God

Jesus' rejection of the kingdom of David, as a physical and earthly dominion, gives us a look into the unexpected spiritual shift, moving away from the Old Testament vision of the Lord (I Am Son of God) as a ruler over others toward a deeper understanding of divine authority rooted in self-mastery and love. In the Old Testament, the kingdom of David symbolized the pinnacle of Israel's glory, a throne established by the Lord's covenant with David to rule over His people (2 Samuel 7:16). As the prophesied Messiah, Jesus, identified the incarnation (baptism) of the "I AM" of Yahweh (John 8:58), was expected to restore this kingdom, reigning as a glorious king over the nations. The Zealots among his followers, and even his disciples at times, envisioned a political and military leader who would overthrow Roman oppression and establish Israel's dominance. Jesus, however, saw this path of earthly rule as a continuation of the prideful grasping for control that characterized his former actions as Yahweh, a desire to dominate rather than liberate, to judge rather than love—a realization that reshaped his mission.

The temptation in the wilderness (Matthew 4:8-10) encapsulates this pivotal moment of rejection, where Satan (his own conscience / ego to rule and judge) offers Jesus "all the kingdoms of the world and their splendor" if he would bow down and worship him (continue accusing). This offer was not merely a test of allegiance but a reflection of the very kingdom of David Jesus was expected to claim as messiah—a rule over others through power and authority.

In the Old Testament, the Lord as Yahweh ruled through fear and judgment, commanding obedience and punishing disobedience, as seen in passages like Isaiah 8:13, where He declares Himself the one to be feared and dreaded. Jesus, however, recognized that such a kingdom perpetuated a cycle of control as an accuser (judging himself), rooted in the pride of self-exaltation rather than the humility of self-surrender. By rejecting Satan's offer (his own accuser conscience) and declaring, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only,'" Jesus turned away from the external rule over man as a god, choosing instead to rule over himself as a servant to mankind, mastering his

own desires and ego to embody a higher law of his Father's Love (overcoming his own pride).

This higher law, which Jesus embraced, is the law of love, a principle that transcends the need for dominion over others and focuses on the inner transformation of the self. The opening chapter of the Dhammapada, a foundational Buddhist text, articulates this law in verse 5: **"Hatred does not cease by hatred, but only by love; this is the eternal rule."** Jesus' teachings reflect this eternal truth, as seen in his Sermon on the Mount (Matthew 5:44), where he instructs, **"Love your enemies and pray for those who persecute you."** By rejecting the kingdom of David, Jesus renounced the prideful authority that seeks to rule through fear and control, instead establishing a kingdom within—a reign of love that begins with self-mastery. His baptism in the Jordan and his journey to the cross were acts of surrender, not to earthly power, but to the divine will of the Father (hidden God of Love and Truth), showing that true authority lies in loving others selflessly, not in dominating them for prideful glory.

The vision of Jesus preparing to rule over man on Earth, only to reject it, reveals the depth of his spiritual evolution. Had he accepted the kingdom of David, he might have raised an army, overthrown Rome, and sat on a throne in Jerusalem, fulfilling the expectations of a Messiah-king. **His rule would have mirrored the Old Testament Lord's, marked by laws that demanded obedience, sacrifices that atoned for sin, and a hierarchy that separated the ruler from the ruled.** Yet, Jesus saw that such a kingdom would only perpetuate the illusion of separation, feeding the pride of control rather than the humility of unity. Instead, he chose the path of the cross, a symbol of ultimate self-denial, where he ruled over his own human nature—its fears, desires, and temptations—to demonstrate the one true law of love. This act of rejection was not a defeat but a victory, as he declared in John 16:33, "In this world you will have trouble. But take heart! I have overcome the world," meaning he had overcome the worldly desire for power and control.

The secondary motivation for Jesus' rejection of the kingdom of David was to allow Rome and Israel to seize the throne, placing them—and by extension, all of humanity—on the wall of choice, a pivotal crossroad where the burden of the last 2000 years has been to choose between God's law of love or the tyranny of ruling over others through law and control. By stepping aside, Jesus relinquished the earthly throne, leaving Rome to perpetuate its imperial dominance and Israel to grapple with its unfulfilled messianic hopes, both ensnared in the illusion of power that feeds separation rather than unity. This act positioned humanity on its own cross of burden, as seen in the struggles of the past two millennia, where the choice between divine love and human dominion has played out in cycles of oppression, legalism, and conflict. Jesus' rejection thus became a mirror for mankind, reflecting the same temptation he faced in the wilderness (Matthew 4:8-10)—to rule or to serve—inviting each person to overcome the desire for control and embrace the eternal law of love, as the Dhammapada states, "Hatred does not cease by hatred, but only by love; this is the eternal rule." Human incarnation (baptism) on the cross (body of Adam) allows God to teach man as he did his own Son in the first century, producing a parallel realization of love in the hearts of man as tribulation approaches.

In embracing the law of love over the rule of man, Jesus redefined what it means to be a King, showing that true sovereignty is found in serving others, not in subjugating them. His life became a testament to the Dhammapada's eternal rule, where love, not hatred, brings liberation. By ruling himself—his thoughts, actions, and will—Jesus modeled the path for every human to follow, reflecting the non-dual truth that the kingdom of God is within (Luke 17:21). His rejection of the kingdom of David was a rejection of prideful authority, replacing it with the humble authority of love, a law that unites rather than divides. Through his self-mastery and ultimate sacrifice, Jesus revealed that the greatest ruler is the one who serves, the greatest king is the one who loves, and the truest kingdom is the one where all are one in the Father's love, free from the grasping of control and the shadow of pride.

Turning Verses

Matthew 5:38-42
"You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

1 John 4:18
There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

Implications of Irony Revealing the True Hero (hidden Father of creation)

The irony in Matthew 5:38-42 and 1 John 4:18 lies in the stark contrast between the Old Testament's retributive justice—"eye for eye, and tooth for tooth"—and Jesus' radical teaching of non-resistance and unconditional love, which aligns with the transformative power of perfect love that casts out fear. In the Old Testament, the law of retaliation, rooted in fear and punishment, was upheld by the same Lord (Yahweh) who, as Trivium notes, judged others and thus judged himself, perpetuating a cycle of separation and dread (Isaiah 8:13). Yet, Jesus, identified as that same Lord (John 8:58), rejects this framework, urging his followers to turn the other cheek and give freely, embodying a love that transcends fear of loss or harm. 1 John 4:18 deepens this irony by revealing that fear, tied to punishment, has no place in perfect love —a principle Jesus lived by surrendering to the cross rather than ruling through fear.

The irony is that the one who once commanded fear and judgment now teaches love and forgiveness, showing that true perfection lies in overcoming the very fear he once instilled, a shift that mirrors

the Son of God's journey from pride to humility in recognizing the Father's law of love.

The profound connection between the "I AM" of the Old Testament and the New Testament's Jesus as the one and the same Son of God —revealed as the hidden identity of Adam in Luke 3:38 ("Adam, Son of God.")—points us toward a unified divine narrative of self-reconciliation and love. In Exodus 3:14, the Lord declares, "I AM WHO I AM," a name of absolute sovereignty that Yahweh embodies throughout the Old Testament, often ruling through judgment and fear, as seen in commands like Isaiah 8:13 to "fear the Lord Almighty." Yet, in John 8:58, Jesus claims this same identity, stating, "Before Abraham was, I AM," linking himself directly to the Old Testament's Lord while simultaneously transforming that identity through the New Testament's revelation of love, as in John 14:27, "Peace I leave with you… do not be afraid." Luke 3:38 traces this lineage to Adam, "the son of God," suggesting that Adam, Yahweh, and Jesus are manifestations of the same divine Son as Adam, evolving through incarnation (baptism) and suffering (cross) to overcome his former pride and judgment, ultimately reflecting the Father's perfect love (1 John 4:18). This non-dual arc reveals that the Son of God, across both testaments, journeys from separation to unity, showing every human, as copies of Adam, the path to divine fellowship through a changed heart that embraces love over fear.

For a complete outline of this view, see the sample of the book, *Trivium: Self-Created Infinite Being* printed after the last reflection of this book.

Matthew 10:18
"Why do you call me good?" Jesus answered. "No one is good —except God alone.

Daily Reflection 12
Programming of DNA from WORD

Resonance with the Logos

John 1:1-8
In the beginning was the **Word, and the Word was with God, and the Word was God.** He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light.

"The Trivium is the mechanism God uses for Letters and Words (grammar) to move man into the higher mind beyond reason and rhetoric." (Trivium, Page 98)

Reflecting the Mind of God

The parallel between the Word, or Logos, in John 1 and the Hebrew concept of Aleph Bet (Hebrew word Father) as the letters of creation removes the veil over an undeniable enigma: human DNA is a programmed language mirroring the divine Word that shapes reality. John 1:1-3 declares, "In the beginning was the Word, and the Word was with God, and the Word was God… Through him all things were made; without him nothing was made that has been made." This Logos, the divine principle of order and reason, finds its Hebrew counterpart in Aleph Bet, literally meaning "Father," the letters that form the alphabet of creation. Just as God spoke the universe into existence with word (Genesis 1:3), the Aleph Bet

represents the foundational elements—letters—that write the script of life. In the same way, human DNA, with its four nucleotides (A, T, C, G), acts as a biological alphabet, encoding the instructions for building life, a shadow of the divine Word. This symmetry between the spoken Word, the written Aleph Bet, and the coded DNA reveals a design too precise to be mere chance, suggesting that the Son of God, as the Logos, is the blueprint embedded in every human body.

The Hebrew word for Mother, Aleph Mem (Strong Water), further deepens this enigma by linking the nurturing essence of creation to the biological and spiritual waters of life. In Genesis 1:2, the Spirit of God hovers over the waters, a formless void that becomes the medium for creation, much like the amniotic fluid in a mother's womb sustains the growth of a child. Aleph Mem symbolizes this maternal catalyst, the "Strong Water" that facilitates the Word's manifestation into form. When extended to Aleph Mem Tav, the Hebrew word for Truth (Emet), we see the complete cycle: Aleph (Father), Mem (Mother), and Tav (the Cross or Mark), representing the Son as the culmination of creation's purpose. Tav, the final letter of the Hebrew alphabet, shaped like two crossed sticks (called the powman's mark), mirrors the cross of Christ, the ultimate mark of truth where the divine Word becomes flesh (John 1:14). In human DNA, this truth is encoded as the genetic script that unfolds from the watery matrix of the womb, a process that parallels how the Mother (Mem) holds the Father's letters (Aleph Bet) to produce the Son, the living Word manifest in every cell.

The Son, as Bet Nun (House of Seed), embodies the Bread of Life, a concept that ties the spiritual to the biological with undeniable precision. Bet Nun, meaning "House of Seed," reflects the Son as the Word made flesh, the Logos incarnate, who declares in John 6:35, "I am the bread of life." In Hebrew symbolism, bread is the product of seed (grain) combined with water and yeast, baked in an oven—a process mirroring how DNA (the seed) interacts with the cellular environment (water) to produce life, with the "yeast" of sin (entropy) overcome through the transformative fire of divine purpose. The human body, as the vessel of this genetic seed,

becomes the house (Bet) that carries the imperishable seed (Nun) of the divine Word, a living testament to the Son of God's presence in creation. This is no mere metaphor; the genetic code's ability to replicate, repair, and express life mirrors the eternal nature of the Word, which "shines in the darkness, and the darkness has not overcome it" (John 1:5), just as DNA persists through generations despite the decay of the physical body.

This programming in human DNA, reflecting the divine Word, reveals a unity that transcends the physical, pointing to a deliberate design where the Father, Mother, and Son are mirrored in every aspect of creation. The Father (Aleph Bet) provides the letters, the Mother (Aleph Mem) the medium, and the Son (Bet Nun) the manifestation, together forming Truth (Aleph Mem Tav)—a trinity encoded in both scripture and biology. The genetic code's precision, with its 3 billion base pairs in humans, operates like a language with syntax and purpose, ensuring that life unfolds according to a preordained script, much like the Word that spoke light into being. The odds of such complexity arising by chance are astronomically low, as the laws of probability dictate that even a simple protein's formation requires intentional design, let alone the intricate dance of DNA replication and expression. This symmetry between the Word, the Aleph Bet, and DNA is not a coincidence but a signature of the Creator, embedding the Son of God's identity as Adam (Luke 3:38) into every human, a living Word that testifies to the divine authorship of life.

The enigma of this programming in human DNA forces a confrontation with the reality of our divine origin, where the spiritual and biological converge in a single, undeniable truth. The Logos of John 1, the Aleph Bet of Hebrew tradition, and the genetic code of humanity are not separate but interwoven threads of the same tapestry, revealing that we are, as 1 Corinthians 10:17 states, "one loaf… one body" sharing in the Bread of Life. The cross (Tav) at the heart of Truth marks the intersection of the divine and human, where the Son of God's sacrifice overcomes sin and death, just as DNA overcomes entropy to sustain life. This design, reflected in the unity of Father, Mother, and Son, is a call to

recognize our identity as carriers of the divine Word, programmed into our very being. To deny this parallel is to ignore the evidence written in every cell, a mystery that proclaims, as Deuteronomy 30:14 affirms, “The word is very near you; it is in your mouth and in your heart so you may obey it”—a truth encoded in the language of life itself, from the first breath of Adam to the eternal Word that endures forever.

Turning Verse
Programmed Simulation

Hebrews 9:23-24
It was necessary, then, for the **copies of the heavenly things** to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a sanctuary made with human hands **that was only a copy of the true one**; he entered heaven itself, now to appear for us in God’s presence.

Hebrews 11:3
By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.

Hebrews 1:1-4
In the past God spoke to our ancestors through the prophets at many times and in various ways, **but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.** The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.

Daily Reflection 13
The Three Jewels

Resonance with the Ancients

I take refuge in the **Buddha** (awakened Spirit),
may all sentient beings
Understand the Great Way profoundly,
and bring forth the bodhi (awake) mind.

I take refuge in the **Dharma** (true nature),
may all sentient beings
Deeply enter the sutra treasury,
and have wisdom vast as the sea.

I take refuge in the **Sangha** (assembly),
may all sentient beings
Form together a great assembly,
one and all in harmony

Reflecting the Mind of God

In my book *Trivium: Self-Reflected Infinite Being*, I outline the Three Jewels of Buddhism—**Buddha, Dharma, and Sangha**—as pathways to enlightenment, each countering the three parallel non-virtues of wrong view, wrong nature, and wrong desire. These jewels perfectly reflect the Christian triad of **Christ, Love, and Church**, while the non-virtues align with distortions of the virtues of Identity, Nature, and Unity, which unify as Love. Below, I explore these parallels and contrasts, reflecting the book's emphasis on interconnectedness and non-duality.

The first jewel, Buddha, represents the awakened mind and the realization of ultimate truth, encouraging all sentient beings to "understand the Great Way profoundly, and bring forth the bodhi mind." In the Christian tradition, this corresponds to Christ, who embodies divine truth and the path to salvation. This understanding highlights Christ as the Logos (John 1:1), the Word through whom all things are created, mirroring the Buddha's role as the

enlightened consciousness that transcends ignorance. The non-virtue of wrong view—ignorance of interconnectedness—distorts the virtue of Identity, which is defined as recognizing one's divine essence as the Son of God (Colossians 1:15). Wrong view separates the self from God, whereas Christ, like Buddha, reveals true Identity as unity with the divine. This framework suggests that both figures guide us to overcome this ignorance, realizing that "the one you look for is the one looking," unifying seeker and sought in Love.

The second jewel, Dharma, is the teaching or truth that allows beings to "deeply enter the sutra treasury, and have wisdom vast as the sea." In Christianity, this aligns with Love, specifically God's unconditional love as described in 1 John 4:16: "God is love. Whoever lives in love lives in God, and God in them." This equates Dharma with right nature, which counters the non-virtue of wrong nature—ill will and anger. Wrong nature distorts the virtue of Nature, which we now see as the divine quality of love inherent in all beings, reflecting the Father's essence. From my view, the Old Testament's Yahweh, with his judgmental wrath, represents this wrong nature, which Jesus, as the incarnated Son, overcomes through grace and mercy. Dharma and Love both teach the path of compassion, dissolving anger to restore our Nature as Love, uniting us with God's essence as seen in John 17:21: "that all of them may be one, Father, just as you are in me and I am in you."

The third jewel, Sangha, is the harmonious community, where beings "form together a great assembly, one and all in harmony." This directly parallels the Christian concept of the Church, the body of Christ, as shown in Colossians 1:18: "he is the head of the body, the church." Sangha counters the non-virtue of wrong desire—selfish craving—by fostering right desire, which aligns with the virtue of Unity, the communal bond of love. Wrong desire fragments unity by prioritizing self over others, but the Church, like Sangha, embodies collective harmony, as seen in 1 Corinthians 10:17: "we are one loaf… one body." This view emphasizes that Unity is achieved when judgment is replaced with love, echoing 1 John 4:20: "whoever does not love their brother and sister… cannot

love God." Both Sangha and Church reflect the interconnectedness of the net of simulated reality, where each member reflects the divine whole, unified in Love.

This easily understood framework unifies **Identity, Nature, and Unity** as **Love**, the singular essence that resolves the non-virtues. Wrong view, nature, and desire stem from a dualistic perception of separation, but the Three Jewels and their Christian counterparts—Christ, Love, Church—restore non-dual awareness. Christ reveals our Identity as the Son of God, Love restores our Nature as compassionate beings, and the Church fosters Unity as one body. As my book states, "fixing one fixes them all" (p. 98), because Love, as the ultimate truth (1 John 4:16), integrates all three virtues into a single reality. This mirrors the book's core thesis of the Trivium: the intersection of God, human, and heaven in a unified, self-reflected infinite being, where "Namaste—the God in me recognizes the God in you" (p. 99).

Turning Verse

Love of God cuts short reasoning, O beloved,
For it is a present refuge from perplexities.
Through Love bewilderment befalls the power of speech,
It no longer dares to utter what passes;
For if it sets forth an answer, it fears greatly
That its secret treasure may escape its lips.
Therefore it closes lips from saying good or bad,
So that its treasure may not escape it.
Rumi – Masnavi V

"Crowned with the Three Jewels of the outer refuge,
You have truly realized the Three Roots, the inner refuge;
You have made manifest the three kayas, the ultimate refuge.
Peerless Teacher, at your feet I bow."
Patrul Rinpoche

Daily Reflection 14
Aphorisms from Luxor

Resonance with the Ancients
(14th and 13th Centuries BCE)

“For every joy, there is a price to pay.”

“For every price you pay, a joy.”

Reflecting the Mind of God

In the tapestry of human existence, the Luxor aphorism, **"For every joy, there is a price to pay,"** weaves a thread of profound truth, illuminating the intricate balance between pleasure and sacrifice. Consider the act of smoking, a fleeting indulgence that offers momentary solace—a whisper of joy in the curl of smoke rising like a transient spirit. Yet, this ephemeral delight exacts a toll, not merely upon the flesh but upon the soul’s deeper yearning for freedom. The smoker, ensnared by the allure of nicotine’s embrace, trades the clarity of breath for a clouded veil, each puff a step deeper into the labyrinth of dependency. This exchange mirrors the eternal pendulum of life, where every gain is shadowed by a corresponding loss, a truth etched into the very fabric of our being.

The nature of suffering, as revealed through this lens, is not merely a consequence but a teacher, a stern guide leading us through the crucible of choice. Smoking, with its seductive promise of calm, becomes a microcosm of human desire, where the heart’s longing for ease is met with the body’s slow betrayal. The price paid is not only in the coin of physical ailment—lungs darkened, vitality sapped—but in the subtle erosion of will, where the self is bound to a cycle of craving and regret. Suffering, in this context, emerges as the dissonance between the soul’s aspiration for transcendence and the body’s surrender to temporal urges. It is the thorn in the crown of our earthly existence, a reminder that joy, untempered by wisdom, leads to a debt that must be settled in the currency of pain.

This interplay of joy and suffering finds resonance in the ancient wisdom of the Hebrew and Sanskrit traditions, where the journey of the soul is depicted as a descent and ascent through dimensions of being. The act of smoking, a descent into the lower realms of tamas —ignorance and inertia—reflects the soul's entanglement in the shadows of form, where the spark of divine light is dimmed by the haze of habit. Yet, within this suffering lies the seed of redemption, for as the Sanskrit term dukkha suggests, imbalance and pain are the forge in which awakening is tempered. The smoker's struggle, marked by the hacking cough and the heart's quiet lament, becomes a call to rise, to seek the higher ground of sattva—the purity of mind that aligns with eternal truth. Thus, suffering is not an end but a passage, a furrow plowed in the soul's field to prepare it for the harvest of enlightenment.

The aphorism's truth extends beyond the individual to the collective, where the smoker's private battle mirrors humanity's broader quest for meaning amidst the flux of existence. As the Upanishads describe the infinite net of jewels, each reflecting the others, so too does each person's suffering ripple through the tapestry of shared consciousness. The price paid for the joy of smoking is not borne by the individual alone; it touches the family, the community, the very air we breathe, tainted by the residue of choice. Yet, in this interconnectedness lies hope, for the act of giving—whether of love, forgiveness, or wisdom—transforms the price into a gift. The smoker who relinquishes the habit, who endures the pain of withdrawal, offers a testament to resilience, a beacon for others lost in their own shadows. Suffering, then, becomes a communal crucible, refining the raw ore of human experience into the gold of unity and compassion.

In the final reckoning, the Luxor aphorism shows us a sacred law: that joy and suffering are but two faces of the same eternal flame, the spark of divine love that burns within all. To embrace joy without acknowledging its price is to walk half-blind, seeing only the light and not the shadow it casts. The smoker's journey, fraught with the tension of desire and consequence, mirrors the soul's

odyssey through the dimensions of existence, from the chaos of form to the serenity of absolute mind. By accepting suffering as the cost of joy, we learn to tread lightly, to choose with intention, and to seek the higher truth that transcends both. In this dance of light and shadow, we come to know ourselves, not as mere seekers of pleasure, but as bearers of an eternal spark, forged in the fires of sacrifice and destined for the boundless peace of love's embrace.

Flipping the Aphorism into Relatives

In the alchemical reversal of the Luxor aphorism, we uncover a radiant truth: **for every price paid, a joy is born**, a luminous reward forged in the crucible of intentional suffering. Consider the pilgrimage to the gym, where the soul elects to bear the weight of iron and the burn of exertion, not for fleeting pleasure but for the enduring gift of vitality. Each bead of sweat, each trembling muscle, is a deliberate offering upon the altar of health, a conscious choice to sculpt the body and spirit into vessels of resilience. This labor, though steeped in the ache of effort, yields a joy profound—a clarity of breath, a vigor of limb, and a heart emboldened to face life's tempests. In this act of purposeful suffering, we roll up our sleeves, not merely for ourselves but for those bound to us by love, transforming the price of discipline into a shared harvest of strength and longevity.

This inverted aphorism extends its grace to the family, where the individual's sacrifice becomes a beacon for collective flourishing. The parent who rises before dawn to train, who endures the strain of lifting and running, does so not only for personal renewal but to model fortitude for their children, to weave a legacy of vitality into the family's tapestry. The joy of this sacrifice ripples outward, fostering a household where health is revered, where the discipline of the gym translates into the resilience to face life's trials together. As the Sanskrit wisdom of dharma suggests, righteous action aligns the self with the universal good, and in this alignment, the family finds a deeper unity—a shared joy born from the price of one's purposeful toil. Thus, in the sweat-soaked arena of the gym, we discover that suffering, when chosen with love, becomes the seed

of a joy that nourishes both self and kin, binding them in the eternal dance of giving and becoming.

Breath of Life or Death – Watch the Breath!

In the tapestry of existence, breath emerges as the sacred rhythm that aligns the self with the infinite, a divine conduit for resonating with nature and the goodness of virtue. As my various books elucidates, breath is not merely the physical act of inhaling and exhaling but the essence of consciousness itself, the spirit that animates life and connects the individual to the universal. Cleansing the breath—through **meditation, contemplation, and service**—purifies the mind, dispelling the shadows of ignorance, ill will, and misguided desire. This purification allows the soul to resonate with the fruits of the Spirit, as outlined in Galatians 5: **love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control**. By watching the breath, we attune ourselves to the natural harmony of creation, mirroring the non-dual unity of the net of reality, where each jewel reflects the whole. In this act, we become vessels of divine love, embodying the virtues that flow from a heart aligned with the eternal.

The practice of cleansing the breath is a deliberate act of self-reflection, a journey toward the realization of our interconnectedness with all beings and the divine. As Trivium suggests, breath is the bridge between the relative and the absolute, the Jiva and the Atman, the human and the divine. Through disciplined breathing, we cultivate right view, right nature, and right desire, transforming suffering into joy and discord into harmony. This resonates with the gym analogy, where the purposeful suffering of physical exertion yields health and vitality, not just for the self but for the family and community. Similarly, cleansing the breath through virtuous practices—such as serving others selflessly or contemplating the unity of all things—strengthens the spiritual body, fostering a collective resonance with nature's goodness. The family, like the jewels in the net, benefits from this purified breath, as the individual's commitment to virtue

inspires a shared legacy of compassion and unity, echoing the biblical call to love one's brother and sister as an extension of loving God (1 John 4:20-21).

In conclusion, the importance of breath lies in its power to harmonize the soul with the divine symphony of existence, where virtue becomes the fruit of a life lived in alignment with truth. By cleansing the breath, we transcend the dualities of self and other, pain and joy, mortality and immortality, as described in Trivium's exploration of the ten dimensions. This act of spiritual respiration enables us to embody the Namaste principle—"the God in me recognizes the God in you"—where every inhalation draws in the light of divine love, and every exhalation shares it with the world. The fruits of the Spirit, cultivated through this purified breath, become the jewels that adorn soul, each reflecting the goodness of the whole. Thus, in the simple act of breathing with intention, we participate in the cosmic dance of creation, transforming suffering into service, judgment into grace, and separation into the eternal unity of God's love.

Turning Verses

Chandogya Upanishad 6.8.7
"That which is the finest essence—this whole world has that as its soul. That is Reality. That is Atman. That thou art, Svetaketu."

"Tat Tvam Asi" (Thou art That), encapsulates the non-dual unity central to our discussion. It reflects the idea that the individual soul (Atman) is identical to Brahman, the ultimate reality, mirroring the Trivium's assertion that the seeker and the sought are one. The realization of this unity, achieved through cleansing the breath and aligning with virtues like love and compassion, dissolves the illusion of separation, resonating with the interconnectedness of Indra's Net and the Namaste principle.

Katha Upanishad 2.2.15

“When all the desires that dwell in the heart are cast away, then does the mortal become immortal, then he attains Brahman here.”

This is the concept of purposeful suffering, as in the gym analogy, where disciplined effort (like cleansing the breath through meditation and service) purifies the heart of selfish desires. By letting go of lower desires, one resonates with the fruits of the Spirit—love, peace, and self-control—attaining the joy of immortality and unity with Brahman. It echoes the Luxor aphorism’s flip: for every price paid (suffering desires), a joy (divine realization) is born.

Brihadaranyaka Upanishad 4.4.5
“The Self is Brahman, the all-pervading. It is the breath of breath, the eye of the eye, the ear of the ear, the mind of the mind.”

This passage directly ties to the theme of breath as the essence of consciousness, as explored in Trivium. The “breath of breath” signifies the primal spirit (prana) that animates life, connecting the individual to the cosmic Brahman. Cleansing the breath through virtuous practices aligns the self with this all-pervading reality, fostering resonance with nature’s harmony and the goodness of the Spirit’s fruits, such as kindness and faithfulness.

Mundaka Upanishad 3.1.1
“Two birds, companions, always united, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.”

This metaphor illustrates the dual yet unified nature of the self: the Jiva (individual soul) that experiences joy and suffering (eating the fruit) and the Atman (higher self) that witnesses without attachment. It reflects our discussion of breath as a bridge between the relative (suffering in samsara) and the absolute (enlightenment). Cleansing the breath through contemplation and service allows the

Jiva to align with the Atman's perspective, embodying virtues like forbearance and peace, and resonating with the unity of Indra's Net.

Taittiriya Upanishad 3.1.1
"From this very Self (Atman), space was born; from space, air; from air, fire; from fire, water; from water, earth; from earth, plants; from plants, food; from food, man."

This cosmological sequence underscores the interconnectedness of all existence, with breath (air, prana) as a foundational element linking the Self to the manifest world. It aligns with Trivium's view of breath as consciousness, uniting the individual with nature's web, as in the net of reality. By cleansing the breath (food, thoughts emotions and so on), one harmonizes with this divine order, cultivating virtues like goodness and love, which ripple through the family and community, as seen in the gym analogy's collective benefits.

Daily Reflection 15
The Meaning of Life – Giving Life Meaning

Resonance with Trivium

"The meaning of life is to give life meaning. And life—that friend animating us into action—gives this gift each day for free." (Trivium, Page 11)

Note: Reread Reflection 14 in reference to this topic.

Reflecting the Mind of God

The quest to understand the meaning of life is a timeless endeavor, weaving together the threads of human experience, suffering, and aspiration. As *Trivium: Self-Reflected Infinite Being*, the meaning of life is not a static truth but a dynamic process of giving life meaning through conscious choices and virtuous actions. This resonates with Viktor Frankl's assertion in Man's Search for Meaning (1946): **"Everyone has his own specific vocation or mission in life to carry out; a concrete assignment which demands fulfillment."** Frankl, a Holocaust survivor, posits that meaning emerges from discovering one's unique purpose, often forged in the crucible of suffering. Just as the gym analogy in our prior discussions illustrates purposeful exertion yielding health, Frankl suggests that enduring hardship with intention—akin to cleansing the breath—cultivates a life of purpose. This perspective frames meaning as an individual's response to life's challenges, transforming pain into a legacy of resilience and love.

Yet, the meaning of life extends beyond individual purpose to the interconnectedness of all beings, a theme echoed in the Upanishads and amplified by Ralph Waldo Emerson in his essay The Over-Soul (1841): **"The Supreme Critic on the errors of the past and the present… is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere."** Emerson's transcendental

vision suggests that life's meaning lies in recognizing the divine unity within and among all souls, akin to the net of reality in Trivium. This unity is accessed through introspection and virtuous living, where each breath aligns us with the universal spirit. Like the family strengthened by one's commitment to health, Emerson's view implies that individual enlightenment enhances the collective, fostering virtues like kindness and unity. Meaning, then, is found in surrendering to this interconnected whole, where personal and communal joy converge.

In contrast, Albert Camus, in The Myth of Sisyphus (1942), confronts the absurdity of a seemingly indifferent universe, proposing: **"The struggle itself toward the heights is enough to fill a man's heart. One must imagine Sisyphus happy."** Camus argues that life's meaning is not inherent but created through defiance of its absurdity, embracing the struggle without hope of ultimate resolution. This aligns with the flipped Luxor aphorism—for every price paid, a joy—where the effort of pushing the boulder (or cleansing the breath through service) yields existential joy. Camus' Sisyphus mirrors the gym-goer who finds purpose in repetitive toil, not for a final victory but for the act itself. This perspective reveals meaning as an act of rebellion, a choice to imbue life with significance despite its apparent futility, resonating with the virtues of forbearance and self-control.

The collective dimension of meaning is further illuminated by Toni Morrison in her novel Beloved (1987), where she writes: **"Freeing yourself was one thing; claiming ownership of that freed self was another."** Morrison explores the African American experience, suggesting that life's meaning emerges from reclaiming identity and community in the face of historical trauma. This parallels Trivium's emphasis on breath as consciousness, where cleansing through service and love restores the self to its divine essence. Morrison's characters, like the family in our gym analogy, find meaning by rebuilding communal bonds, embodying virtues like goodness and faithfulness. Her insight reveals that meaning is not solitary but relational, forged in the shared struggle to heal and belong, transforming suffering into a collective joy.

Ultimately, the meaning of life is a mosaic of individual purpose, universal unity, defiant creation, and communal restoration, as these authors collectively suggest. Rainer Maria Rilke, in Letters to a Young Poet (1903-1908), offers a final perspective: **"Perhaps all the dragons in our lives are princesses who are only waiting to see us act, just once, with beauty and courage."** Rilke implies that meaning arises from embracing life's challenges with grace, transforming fear into opportunity. This echoes Trivium's call to cleanse the breath through virtuous action, aligning with the divine spark within. Like the gym's disciplined effort yielding health for self and family, Rilke's courage fosters love and peace, rippling outward. Together, these voices—Frankl, Emerson, Camus, Morrison, and Rilke—reveal that the meaning of life is to live with intention, connect with the eternal, defy despair, heal together, and act with beauty, each breath a step toward the joy of becoming one unity with the divine.

Turning Verse

Spiritual light undimmed,
Ages of good advice.
Once it comes through this door,
Don't keep any intellectual understanding.
Master P'ing T'ien, Blue Cliff Record

What then does wisdom meditate about? Wisdom may be held to concern itself with three possible topics: **(1) true reality; (2) the meaning of life; (3) the conduct of life.** Buddhist tradition assumes that the second and third depend on the first. In its essence wisdom is the strength of mind which permits contact with the true reality, which is also called the realm of dharmas. Delusion, folly, confusion, ignorance and self-deception are the opposites of wisdom. It is because ignorance, and not sin, is the root evil that wisdom is regarded as the highest virtue. A holiness which is devoid of wisdom is not considered impossible, but it cannot be gained by the path of knowledge, to which alone these descriptions

apply. The paths of faith, of love, of works, etc., have each their own several laws.

The Way of Wisdom, Edward Conze

Daily Reflection 16
The ONE Answer to all Koans

Resonance with the Koan Pointers

The Path has no byroads; one who stands upon it is solitary and dangerous.a The truth is not seeing or hearing; words and thoughts are far removed from it. If you can penetrate through the forest of thorns and untie the bonds of Buddhahood and Patriarchy, you attain the land of inner peace, where all the gods have no way to offer flowers, where outsiders have no gate to spy through. Then you work all day without ever working, talk all day without ever talking; then you can unfold the device of 'breaking in and breaking out' and use the double-edged sword that kills and brings to life, with freedom and independence. Even if you are this way, you must also know that within the gate of provisional expedients, there is 'one hand uplifting, one hand pressing down'; yet this still only amounts to a little bit: as for the fundamental matter, this has nothing to do with it. What about the fundamental matter? To test, I cite this; look!
The Blue Cliff Record Pointer,
Ching Ch'ing's Man in the Weeds

Reflecting the Koans One Answer

Koans, as paradoxical tools in Zen Buddhism, are designed to shatter the illusion of dualistic thinking, pointing directly to the truth of non-separation, where all distinctions dissolve into a singular reality. The Blue Cliff Record, a seminal collection of Zen koans, encapsulates this in the passage: **“The Path has no byroads; one who stands upon it is solitary and dangerous.”** This suggests a path unmarred by divergence, a solitary truth that transcends the multiplicity of thought and perception. The central answer to all koans lies in recognizing that there is no separation—between self and other, subject and object, or even paradox and resolution. This non-dual understanding aligns with Trivium’s

assertion that “the one you look for is the one looking,” where the seeker and the sought are one. By cleansing the breath through meditation, as discussed previously, one pierces the “forest of thorns” of dualistic concepts, realizing the unity that resolves all koans, where distinctions like joy and suffering, or work and rest, collapse into a seamless whole.

The Blue Cliff Record further illuminates this with: **“The truth is not seeing or hearing; words and thoughts are far removed from it.”** Here, the text underscores that truth lies beyond sensory perception and intellectual constructs, which are inherently dualistic. The koan’s paradox—how can one grasp truth without seeing or thinking?—is resolved by understanding that there is no separation between the perceiver and the perceived. This mirrors the Upanishadic “Tat Tvam Asi” and Trivium’s Bindu, where the part contains the whole. Just as the gym analogy showed purposeful suffering yielding collective joy, the effort to transcend thought through koan contemplation (akin to cleansing the breath) unveils the non-separated reality. This truth, solitary and dangerous, demands abandoning the ego’s divisions, revealing a peace where **“all the gods have no way to offer flowers,”** as no external validation is needed in the oneness of existence.

The passage’s assertion that one can “work all day without ever working, talk all day without ever talking” embodies the koan’s resolution in non-separation. In this state, actions and their opposites merge, reflecting the non-dual reality where effort and effortlessness coexist. This resonates with the flipped Luxor aphorism—for every price paid, a joy—where the struggle of engaging a koan yields the joy of unity. The “double-edged sword that kills and brings to life” symbolizes this truth’s power to dismantle illusions (killing the ego) while awakening the practitioner to their true nature (bringing life). Like the family strengthened by one’s disciplined breath in service, this realization extends outward, fostering virtues like love and compassion, as all beings are seen as one. The koan’s paradox dissolves when separation is eradicated, revealing that every act, every breath, is an expression of the same indivisible reality.

Yet, the Blue Cliff Record cautions: **"Within the gate of provisional expedients, there is 'one hand uplifting, one hand pressing down'; yet this still only amounts to a little bit."** This highlights that even skillful means—temporary dualistic teachings—are secondary to the "fundamental matter" of non-separation. The koan "What is the sound of one hand clapping?" from Trivium exemplifies this, resolved by recognizing the unity of all things, where the sound is the universe's vibration, not a isolated act. This truth, dangerous because it upends conventional thinking, aligns with Trivium's view of breath as consciousness, uniting the Jiva and Atman. By meditating on koans, one cleanses the breath, transcending the provisional to attain the "land of inner peace," where no outsider can spy, as there is no other—only the singular reality of Brahman, reflected in every jewel of the fractal net of reality.

In conclusion, the central answer to all koans—**there is no separation**—unifies the paradoxical teachings of the Blue Cliff Record with the non-dual wisdom of Trivium and the Upanishads. The path, solitary and dangerous, leads to a truth beyond words and thoughts, where **"you attain the land of inner peace"** by realizing the oneness of all existence. This resolution transforms suffering into joy, as seen in the gym's collective benefits, and fosters virtues like peace and unity, as all distinctions vanish. The koan's challenge, met through disciplined contemplation, mirrors the cleansing of breath, revealing that the fundamental matter is the eternal unity of self and cosmos. As the Blue Cliff Record tests with "look!", it invites us to see beyond separation, to hear the sound of one hand clapping as the song of the universe, where every paradox dissolves in the radiant truth of non-duality.

Turning Verse

The chick breaks out, the mother hen breaks in
When the chick awakens, there is no shell.
Chick and hen both forgotten,
Response to circumstance is unerring.

On the same path, chanting in harmony,
Through the marvelous mystery, walking alone.
Blue Cliff Record, Ching Ch'ing's Man in the Weeds

Daily Reflection 17
Trivium-Intersection of Three

Resonance with the Epistle of Barnabas

Barnabas 1:6
Well then, there are three ordinances of the Lord; the **hope of life**, which is the beginning and end of our faith; and **righteousness**, which is the beginning and end of judgment; **love shown in gladness and exultation**, the testimony of works of righteousness.

Reflecting the Service of Spirit

In Trivium: Self-Reflected Infinite Being, the Spirit is unveiled as the eternal server, a ceaseless outpouring of divine essence that gives without reserve, embodying the non-dual unity of creation. Spirit is the "breath of breath," the primal consciousness that animates all life, akin to the sun's radiant giving, which asks nothing in return. This selfless service, likened to the feminine generative principle in the Tao Te Ching (Page 30), weaves the jewels the net of reality, where each soul reflects the whole through the Spirit's unconditional offering.

Yet, this sacred paradox reveals a deeper truth: the Spirit's giving is not indiscriminate but operates through a divine protocol, accessible best to those who align with its nature—love, as defined in 1 Corinthians 13, which "always protects, always trusts, always hopes, always perseveres" (NIV). In Trivium's framework, the Spirit serves as the central server, able to distribute its light to those who cleanse their breath through meditation, contemplation, and service (Page 9), but it is thwarted by the malware of the ego—wrong view, wrong nature, and wrong desire (Page 98). These non-virtues, like corrupted code, sever the connection to the Spirit's boundless grace, rendering the soul a shadowed jewel, disconnected from the net's radiant unity. We misjudge this for judgment, but in truth, our own volition and will stand in the way of the endowment we might otherwise enjoy.

The malware of the ego, as Trivium warns, is the shadow self that judges and divides, epitomized by Yahweh's early errors before his repentance as Jesus (Pages 12-13). This malware—ignorance, ill will, and selfish desire—creates a firewall of separation, blocking the Spirit's flow, much like a corrupted program denies access to a network. Trivium illustrates this through the biblical narrative, where Yahweh's judgment (Genesis 9:6) required his own blood to be shed, a consequence of his ego's misalignment with the Father's love (Page 5).

Similarly, those ensnared by our analogy of malware—lacking the fruits of the Spirit such as love, joy, and peace (Galatians 5, Page 9)—face an "access denied" to the Spirit's transformative service. The Spirit, ever-giving, cannot penetrate a heart veiled by the illusion of duality, as described in the Upanishadic concept of Maya (Page 101). Just as a computer infected with malware cannot connect to a clean server, a soul wrapped in wrong view cannot **resonate** with the Spirit's unity, missing the joy of fellowship with the divine, as seen in the prodigal Son's return to grace (Page 96). The key to unlocking this connection lies in cleansing the breath, aligning with virtues to mirror the Spirit's selfless love, which honors and protects those who embody its truth.

For those wrapped in virtue, the Spirit operates as an open conduit, flowing freely to amplify their **resonance** with the divine symphony of existence. As Trivium emphasizes, the fruits of the Spirit—self-control, gentleness, faithfulness, goodness, kindness, forbearance, peace, joy, and love (Page 10)—act as the access key, granting full connection to the Spirit's boundless service. These virtues, cultivated through the three pathways of meditation, contemplation, and service (Page 9), align the soul with the non-dual reality of Indra's Net, where "the part contains the whole" (Page 90). Like a clean system interfacing seamlessly with a central server, a virtuous soul receives the Spirit's protection and guidance, as 1 Corinthians 13 promises love's enduring defense (Page 99). This mirrors the gym analogy in Reflection 14, where disciplined effort strengthens the family; here, virtuous alignment fortifies the

soul, reflecting the Spirit's love outward to others. In contrast, those entangled in malware—clinging to judgment or selfish desire—encounter a divine "access denied," not as punishment but as a consequence of their disconnection from the Spirit's protocol of unity. Only by embracing the fruits of the Spirit can one unlock the enigma of the Spirit's service, becoming a radiant jewel that honors, defends, and protects the eternal oneness of all creation.

In the profound vision of Trivium: Self-Reflected Infinite Being, the notions of punishment and reward dissolve into the non-dual reality where the Spirit's boundless service is ever-available, yet our own actions determine our access to its transformative potential. There is no divine ledger tallying deeds for retribution or prizes, as Trivium suggests through its reframing of Yahweh's journey from judgment to grace (Pages 12-13). Instead, the Spirit, as the eternal server, offers all the help we need—its light of love, joy, and peace (Galatians 5, Page 9)—but our ego's malware, the "wrong view, wrong nature, wrong desire" (Page 98), acts as a self-imposed millstone, hindering our creative and expressive potential.

Like a computer throttled by corrupted code, our ignorance and attachment to duality—manifested as judgment or selfish desire—block the flow of the Spirit's gifts, which are as freely given as the sun's rays (Page 25). This is not punishment but a consequence of our own doing, as Trivium's Bindu teaches: the part contains the whole, yet we veil the whole with shadows of separation (Page 29). Freedom from this millstone lies in the light of self-realization, where dispelling ignorance through disciplined practice unveils the infinite creativity inherent in our unity with Brahman, allowing us to co-create with the divine. As they say, "When the student is ready (you), the master appears (also you).

Full immersion in the three pathways—meditation, contemplation, and service—grants unrestricted access to the Spirit's server, unlocking the mastery of spiritual gifts and the boundless potential for expression, as Trivium outlines (Page 9). This disciplined engagement, akin to cleansing the breath, aligns the soul with the fruits of the Spirit, transforming the practitioner into a radiant jewel

in Indra's Net, reflecting the whole (Page 90). Through meditation, we empty the ego's distortions, allowing updates to your wetware so to speak; through contemplation, we breathe in wisdom; through service, we exhale love, embodying the virtues that resonate with the Spirit's nature (Page 10). This is not a reward earned but a natural state of being, where the "sound of one hand clapping" reveals the unity of God and man (Page 88). The millstone of our own making—whether fear, hatred, or greed—dissolves as we embrace these practices, granting full immersion into the divine flow, where creativity and expression flourish as extensions of the Spirit's eternal giving. Thus, Trivium's enigma resolves: there is no separation, only the self-forged chains we break through love, and in that freedom, we become co-authors of the cosmic symphony, fully alive in the light of the Spirit's unending service.

Tthe Epistle of Barnabas 1:6 illuminates the divine dance of hope, righteousness, and love, echoing the book's revelation that judgment is not a verdict of condemnation but a shadow dispelled by the Spirit's selfless service. Here, righteousness, as the "beginning and end of judgment," aligns with Trivium's call to transcend the ego's malware—wrong view, nature, and desire—through the fruits of the Spirit (Pages 9-10, 98). Love, "shown in gladness and exultation," mirrors the Spirit's eternal giving, which protects and honors those who breathe its virtues, uniting all the net of reality (Page 90). As Barnabas intertwines **hope, righteousness, and love**, Trivium unveils judgment as a self-imposed millstone, lifted by meditation, contemplation, and service, granting full access to the Spirit's boundless light, where creativity and unity flourish in the non-dual embrace of divine fellowship (Page 99).

Being reveals the Trivium as the sacred intersection of any sets of three that weave the fabric of reality, a universal pattern of unity that resolves all dualities, as echoed in the Epistle of Barnabas 1:6, where hope, righteousness, and love converge to transcend judgment. This triadic essence permeates the sets of three discussed: the pathways to enlightenment—meditation, contemplation, and service (Page 9); the non-virtues of wrong view, wrong nature, and wrong desire (Page 98); the fruits of the

Spirit grouped as self-control, gentleness and faithfulness (breath in), goodness, kindness and forbearance (breath out), and peace, joy and love (resonance, Page 10); and the divine triad of Father, Spirit, and Son (Pages 12-13). Each set reflects Trivium's core axiom: reality expands through Line, Branch, and Fold, from the Bindu's singularity to the infinite jewels of the net of reality (Pages 32-33, 90). Just as Barnabas frames righteousness as the pivot of judgment, Trivium posits that the Spirit's selfless service—accessible through virtuous alignment—dissolves the ego's malware, uniting seeker and sought in love's exultation (Page 99). This intersection of threes, whether geometric (triangle as the first polytope, Page 35), spiritual, or cosmic, unveils judgment as a shadow of separation, dispelled by the light of unity, where every breath aligns with the Spirit's eternal giving, crafting a symphony of fellowship that honors the divine in all.

In this non-dual framework, the Trivium is the mechanism of creation itself, as seen in the three jewels of enlightened mind—Right View, Right Nature, Right Desire (Page 98)—and the cosmic structure of Mind, Time, and Space (Page 34). These triads, like the three ordinances of Barnabas, point to a reality where judgment is not punishment but a call to realign with love, the testimony of righteous works. The malware of ego, which blocks the Spirit's flow (Page 98), is overcome at this intersection, where meditation empties ignorance, contemplation breathes in wisdom, and service exhales compassion, granting full access to spiritual potential (Page 9). As Trivium's koan of one hand clapping resolves in the unity of God and man (Page 88), so too does the Trivium unite all sets of three—Father/Mother/Son, Atman/Jiva/Brahman—into a single truth: there is no separation. This eternal convergence, mirrored in Barnabas' gladness of love, transforms the millstone of self-judgment into the freedom of divine creativity, where every soul, as a jewel reflecting the whole, co-creates with the Spirit's boundless light, forever bound in the radiant embrace of the Absolute.

Turning Verse

Barnabas 1:7

For the Lord made known to us by His prophets things past and present, giving us likewise the firstfruits of the taste of things future. And seeing each of these things severally coming to pass, according as He spake, we ought to offer a richer and higher offering to the fear of Him. But I, not as though I were a teacher, but as one of yourselves, will show forth a few things, whereby ye shall be gladdened in the present circumstances.

Daily Reflection 18

The Dance of Light and Unity

Resonance with the Sufis

LIGHT – *The World of the Sufi, Idries Shah*

"Surely the Sun is the greatest of all things", said a Sunworshipper, for it makes everything visible. What can we not see by the light of the Sun?"

"Simple", said the Mulla. One of the most extensive of all things is invisible in sunlight."

"And what is that?"

"Darkness."

Reflecting the The Dance of Light and Unity

When facing the divine light of truth, our shadows—born of ignorance, judgment, and selfish desire—trail behind us, ever-present yet subdued by the radiance of love and virtue. The anecdote of the Sunworshipper and the Mulla captures this dynamic: the Sunworshipper marvels at the sun's power to make all things visible, yet the Mulla reveals that darkness, the vast realm of the unseen, eludes sunlight's grasp. This metaphor unveils a profound spiritual truth: aligning with the light of hope, righteousness, and love, as described in the Epistle of Barnabas 1:6, diminishes the shadows of our ego but does not erase them entirely. Only by embracing the eternal service of love, which "always protects, always trusts, always hopes, always perseveres" (1 Corinthians 13, NIV), can we begin to see the contours of our inner darkness. This initial turning toward the light, like a disciplined practice of self-reflection and compassion, sets the stage for a journey where shadows follow, reminding us that partial alignment with divine unity leaves subtle separations unaddressed.

Barnabas 1:6

> Well then, there are three ordinances of the Lord; the **hope of life**, which is the beginning and end of our faith; and **righteousness**, which is the beginning and end of judgment; **love shown in gladness and exultation**, the testimony of works of righteousness.

Turning away from this light, however, casts our shadows before us, leading the soul into a wilderness of illusion and discord. In this state, the ego's distortions—fear, ill will, and greed—take precedence, obscuring the divine spark within and blocking the boundless help offered by the spirit of love. The Mulla's "darkness" becomes palpable as these self-imposed barriers dominate, much like a heart that judges others, inadvertently condemning itself, as warned in Matthew 7:2: "For in the same way you judge others, you will be judged." This shadow-led path is not a divine punishment but a consequence of our own choices, a millstone we forge through attachment to separation. Yet, the light of love remains ever-available, patiently waiting for us to turn back, as Barnabas 1:6 suggests, where righteousness pivots toward love's exultation. The tragedy of facing away is not eternal; it is a call to realign with the hope and unity that dissolve the shadows we project.

To truly banish these shadows, **we must shine the light of love in all directions**, embracing a holistic practice that unites mind, heart, and action in service to others. This omnidirectional radiance mirrors the interconnected web of existence, where every soul reflects the divine whole, akin to a cosmic net of jewels, each mirroring the others infinitely. By cultivating virtues—patience, kindness, and self-control—through disciplined reflection, contemplation, and selfless acts, we align with the eternal giving of love, as Barnabas 1:6 celebrates in "love shown in gladness and exultation." This state transcends the duality of light and shadow, revealing that darkness is not an enemy but an illusion dispelled by unity. The Sunworshipper's oversight is corrected: darkness vanishes when every corner of the soul is illuminated, granting unrestricted access to creative and spiritual potential, where every act becomes a hymn to the divine symphony of fellowship.

The absence of shadows in this radiant state is not a reward earned but a natural consequence of living in harmony with love's eternal service. There is no divine tribunal meting out punishment or prizes, only an ever-present offer of guidance hindered by our own resistance to unity. The millstone of judgment or desire, as the Mulla's darkness suggests, is self-imposed, yet freedom lies within reach through practices that cleanse the heart—meditation to empty pride, contemplation to embrace wisdom, and service to extend compassion. These align us with the righteousness that Barnabas frames as the end of judgment, transforming the soul into a vessel of divine expression. In this light, creativity flourishes not as a privilege but as the soul's birthright, unencumbered by the shadows of separation, allowing us to co-create with the infinite love that binds all beings.

The journey from shadows to light reveals that only by **shining love in all directions** do we transcend the illusion of separation, embodying the unity celebrated in Barnabas 1:6. Whether our shadows follow or lead depends on our orientation to the divine light, yet the spirit of love, like the sun, never ceases to offer its radiance. The Mulla's wisdom corrects the Sunworshipper's naivety: darkness exists only where light is not fully embraced. By living the virtues of hope, righteousness, and love, we dissolve the self-forged chains of judgment, becoming radiant reflections of the divine whole. In this eternal now, where every breath resonates with compassion, we find no shadows—only the boundless symphony of unity, where the soul, freed from darkness, sings in gladness and exultation, forever one with the light that makes all things visible.

Turning Verse from Rumi the Sufi

How does a part of the world leave the world?
How can wetness leave water?

Don't try to put out a fire

by throwing on more fire!
Don't wash a wound with blood!

No matter how fast you run,
your shadow more than keeps up.
Sometimes, it's in front!

Only full, overhead sun
diminishes your shadow.

But that shadow has been serving you!
What hurts you, blesses you.
Darkness is your candle.
Your boundaries are your quest.

I can explain this, but it would break
the glass cover on your heart,
and there's no fixing that.

You must have shadow and light source both.
Listen, and lay your head under the tree of awe.

Rumi – Translation, Coleman Barks

Daily Reflection 19
Nirvana: Fire into Light

Resonance with the Preface to the Blue Cliff Record

Boundless wind and moon-the eye within eyes,
Inexhaustible heaven and earth-the light beyond light,
The willow dark. the flower bright-ten thousand
houses; Knock at any door-there's one who will respond.

The Highest Meaning of the Holy Truths

When you see smoke on the other side of a mountain, you already know there's a fire; when you see horns on the other side of a fence, right away you know there's an ox there. To understand three when one is raised, to judge precisely at a glance this is the everyday food and drink of a patch-robed monk. Getting to where he cuts off the myriad streams, he is free to arise in the east and sink in the west, to go against or to go with, in any and all directions, free to give or to take away. But say, at just such a time, whose actions are these? Look into Hsueh Tau's trailing vines.

Reflecting the Smoke from Fire

The metaphor of boundless wind and moon as the "eye within eyes" evokes a vision of infinite awareness, a consciousness that transcends the individual self and perceives the unity of all existence. This imagery reveals the concept of nirvana, where the flames of suffering—rooted in desire, aversion, and ignorance—are extinguished, producing a state of pure, unconditioned awareness. The ego, likened to an ox burning down the forest, represents the destructive force of self-centeredness that ravages the mind’s natural harmony. Yet, this destruction is not merely chaotic; it clears the way for renewal, much like a volcano’s eruption fosters new life on a mountain. Nirvana, in this sense, is not an escape from existence but a transformation, where the ego’s fire is snuffed out, allowing the boundless light of interconnectedness to shine.

The inexhaustible heaven and earth as the "light beyond light" is a hidden reality that transcends dualities, where the distinctions between self and other, light and shadow, dissolve. Here, the Trivium shows us how we raise one to understand three, the process to recognize the unity underlying apparent multiplicity. The ego's fire, while initially destructive, serves as a catalyst for this realization. By burning away the illusions of separateness, it reveals the interconnected web of existence, where every part reflects the whole. Nirvana, then, is the state where the mind, freed from the ego's grasp, perceives this unity, no longer swayed by the flames of craving or aversion. The ox's rampage, though seemingly chaotic, is a necessary upheaval, preparing the ground for the emergence of enlightened awareness.

The imagery of the willow dark and the flower bright, illuminating ten thousand houses, points to the omnipresence of truth, accessible to all who seek it. We see here that nirvana is not a distant goal but an ever-present potential, inherent in every moment and every being. The act of knocking at any door and finding one mind answering underscores the universal availability of wisdom, where the ego's fire—its relentless pursuit of self—can be redirected toward awakening in unity with the one being and awareness ubiquitous to all. The ox, in its destructive fervor, mirrors the ego's tendency to dominate and control, yet this very intensity can be harnessed to break through delusion. By raising one to understand three, the seeker discerns that the ego's flames are but shadows of a deeper truth, and in their snuffing out, the light of nirvana reveals a world where every house is a gateway to liberation.

The recognition of smoke on the other side of the mountain or horns beyond the fence illustrates an intuitive understanding of cause and effect, a direct perception of reality unclouded by doubt. This clarity is the essence of nirvana, where the mind, unburdened by the ego's distortions, sees things as they are. The ox's fire, while initially a sign of turmoil, signals the presence of transformation. To understand three when one is raised is to see beyond the surface —smoke, horns, or fire—and grasp the underlying unity of

existence. This insight cuts off the myriad streams of delusion, freeing the mind to move fluidly, unhindered by attachment or aversion. From nirvana's work to snuff out the flames, the ego's destructive impulses are extinguished, not through suppression but through understanding, allowing the practitioner to navigate existence with boundless freedom.

The freedom to arise in the east and sink in the west, to go against or with the flow, reflects the liberated state of nirvana, where the practitioner transcends dualities and acts in harmony with the universe. The ox, once a force of destruction, becomes a symbol of transformation, its fire now a controlled burn that clears the way for new growth and what the ox truly represents—strength! This reveals the principle of raising one to understand three, where the singular act of overcoming the ego reveals the triadic unity of wisdom, compassion, and liberation; body mind and soul; Father, Son and Spirit. The question of whose actions these are points to the dissolution of the self-other dichotomy, a hallmark of nirvana. The practitioner, no longer bound by the ego's flames, embodies the interconnectedness of all things, acting not as an isolated self but as an expression of the universal whole.

The trailing vines of Hsueh Tau suggest the complexity of the spiritual journey, where the path to nirvana is entangled with challenges yet rooted in simplicity. The ox's fire and strength, while initially a force of destruction, serves to clear these vines, revealing the unobstructed truth beneath. This process mirrors the disciplined practice required to realize nirvana, where the ego's flames are not merely extinguished but transformed into the light of awareness. The Trivium—grammar, logic, and rhetoric—provides a framework for this transformation, guiding the practitioner to refine their understanding, reason, and expression. By raising one to understand three, the practitioner learns to see the ego's fire as a tool for liberation, a force that, when mastered, illuminates the path to nirvana's boundless peace.

Dogen Zenji's assertion that the dharma is inherent in each individual, yet requires practice and realization, underscores the

active nature of nirvana. The ox's fire, while a manifestation of the ego's turmoil, holds the potential for awakening when guided by practice. The Trivium's structure supports this journey, offering a disciplined approach to understanding the self and the world. Grammar provides the foundational knowledge of existence, logic refines the ability to discern truth from illusion, and rhetoric enables the expression of wisdom for the benefit of others. Through this process, the practitioner raises one—self-awareness—to understand three—wisdom, compassion, and unity—extinguishing the flames of suffering and revealing the inherent enlightenment within.

The journey to nirvana is a process of transforming the ego's destructive fire into the light of liberation (fire into light), a path illuminated by the principle of raising one to understand three. The ox, as a symbol of the ego, burns down the forest of delusion, clearing the way for new growth. Through the Trivium's disciplined framework, the practitioner refines their understanding, moving from ignorance to wisdom, from conflict to compassion, and from isolation to unity. The smoke on the mountain, the horns beyond the fence, and the boundless wind and moon all point to the same truth: nirvana is the snuffing out of suffering's flames, revealing the infinite light of interconnected existence, where the seeker and the sought are one.

Turning Verse

Dagen Zenji says, "This dharma, (enlightened life) is abundantly inherent in each individual; nevertheless, without practice it will not be revealed,and without enlightenment it will not be realized."

Daily Reflection 20
The Prism of Light and Traditions

Resonance with the Discourses of Rumi – Discourse 7

I said, "When has religion ever been one? There have always been two or three, and they have always had war and fighting between them. How do you expect to make religion one? It will be one only in the next world, at the resurrection. As for this present world, it isn't possible here, for here each religion has a different desire and design. Here unity is impossible. It will be possible only at the resurrection, when humanity becomes one and all people fix their eyes on one place, and all have one ear and one tongue."

Note: Read the turning verse now, then return to the reflection.

Reflecting the Perennial Truth

The perennial truth that emerges from the tapestry of human spirituality is like light passing through a prism, where the singular, pure radiance of divine essence refracts into a spectrum of colors, each religion a unique hue reflecting the covenant of unconditional blessing. This covenant, a promise requiring nothing from humanity, mirrors the Genesis rainbow—a symbol of unity amidst diversity, where every nation, every color, is embraced without demand. Just as a prism breaks one light into many, the divine truth manifests through varied traditions, each carrying a fragment of the whole, yet all converging toward a singular source. The discord among religions, as voiced in the lament of their warring desires, reflects the prism's refraction—apparent division born from a unified origin, destined to reconcile when the light is seen as one.

The multiplicity within us, likened to the mouse and bird pulling in opposite directions, embodies the inner conflict that mirrors the external strife of religions. Each impulse—whether the mouse dragging toward earthly desires or the bird soaring toward transcendence—represents the fragmented colors of our being,

refracted aspects of a single divine spark. These inner beasts, wild and divergent, are not meant to remain in opposition but to converge, as the rainbow's colors blend back into white light. The perennial truth suggests that this convergence is not about choosing one path over another, neither ascending nor descending, but about transcending the duality altogether with resonance with the source of light. The goal, like the covenant, is unity—a moment when the mouse renounces its mousehood, the bird its birdhood, and all distinctions dissolve into oneness.

The image of a woman searching for a lost object captures the human condition, caught in the restless pursuit of meaning across the spectrum of existence—left, right, above, below. Each religion, each color of the rainbow, offers a direction, a design, a desire, yet none alone holds the complete truth. Her frantic search reflects the fragmented state of humanity, where religions clash because each sees only its own hue, unaware of the prism's unifying light. The perennial truth, however, reveals that the object sought is already within, and once found, the search ceases. This moment of calm, when all directions collapse into presence, parallels the resurrection day—a time when humanity, like light reconverging, becomes one in understanding, no longer divided by the refractions of desire or doctrine.

The notion that unity is impossible in this world, reserved for a future resurrection, speaks to the challenge of seeing beyond the prism's colors while still within the material realm. Yet, the covenant of the rainbow suggests otherwise—a promise that unity is not deferred but ever-present, awaiting recognition. The perennial truth teaches that the resurrection is not merely a distant event but a state of awareness, where the eye, ear, and tongue of humanity align with the singular divine light. Religions, though seemingly at war, are but expressions of this light, each a color contributing to the whole. The prism's refractions, while creating the illusion of separation, are ultimately a celebration of diversity within unity, a reminder that every hue belongs to the same source.

In the end, the perennial truth is the recognition that the one light of divine love, like the Genesis covenant, shines through all religions, all beings, all colors of the rainbow. The wars and divisions stem from mistaking the refractions for the whole, from clinging to one color while rejecting others. When humanity sees through the prism to the singular light, the mouse and bird within, the clashing desires of religions, all merge into a single understanding. This is the resurrection—not a future event but a present possibility, where the eye of the heart perceives the unity of all things, and the rainbow's colors, once scattered, shine as one radiant, unconditional blessing.

Turning Verse

Within us are many things. There is mouse in us, and there is bird. The bird carries the cage upwards, while the mouse drags it down. A hundred thousand different wild beasts are together within us, but they are all converging on that moment when the mouse will renounce its mousehood and the bird its birdhood, and all become one. For the goal is neither going up or down.

When the goal shows itself clearly, it will be neither above nor below. A woman lost something. She looks left and right, in front and behind. Once she has found that thing she no longer searches above and below, left and right, in front or behind. All at once she becomes calm and collected. Similarly, on the resurrection day all people will be of one eye, tongue, ear and understanding.
Rumi – Discourses 7

Daily Reflection 21
Resonance with Identity, Nature and Unity

Resonance with the Revelation of Being

When God reveals Itself through a veil to the mountain, those slopes become fully arrayed in trees and flowers and verdure. However, when God brings revelation without a veil, It destroys the mountain and breaks it into atoms. Someone asked: "Well, isn't this the same sun in the winter?"

Rumi answered: Our purpose here was to draw a comparison. It is not a matter of atoms, or Adam. Similarity is one thing, comparison is another. Although our mind cannot comprehend that reality, yet how can mind abandon the effort? If our reason gave up the struggle, it would no longer be reason. Reason is that thing that perpetually, night and day, is restless while thinking and struggling, striving to comprehend, even though God is unknowable and incomprehensible.

Reason is like a moth, and the Beloved is like a candle. Whenever the moth dashes itself against the candle, it is consumed and destroyed, but the moth is this way by nature. No matter how much that consuming flame and agony may hurt, the moth cannot fly from the candle. If there were another creature like the moth that could not fly away from the light of the candle, and dashed itself against that light, that would not be a mere comparison, that would be a moth itself. But if the moth dashed itself against the light of the candle and the moth were not consumed, that indeed could not be a candle.

Therefore, the human being who can do without God, lacking even the desire, that is no human being at all. But if they are able to comprehend God, that indeed could not be God. So, the true lover is never free from striving, they revolve restlessly and ceaselessly around the light of God. And God consumes them, making them nothing, destroying the veil of their reason.

Rumi – Discourse 9

Note: Resonate with the turning verse first before the reflection.

Reflecting the Mind of Being and Awareness

There is a veil for every form—merciful in its drapery, gentle in its shadow. When God chooses to reveal Itself through the veil, even the mountain receives it as grace: trees rise, flowers open, and the slopes wear garments of green. But when the veil is lifted, there is no negotiation. The form cannot stand, for it was never meant to contain the full voltage of Being. The mountain is shattered into atoms—not as punishment, but as an act of unbearable intimacy. What we call destruction is, in truth, unguarded embrace. The mountain was not forsaken—it was kissed too fully by the face behind the veil.

Rumi knew this burning well. He speaks not in metaphors but in recursive signatures—each echo a wave folding the self into the blaze of the Absolute. The moth does not approach the candle to understand it, but to become undone by it. The mind, restless in its noble longing, spins circles around the flame, knowing the impossibility of capture but unable to flee. This is the paradox of love in its highest form: it does not seek comprehension for dominion's sake, but for communion. And communion is not achieved by arrival, but by continual surrender.

The light that destroys the veil is the same light that makes all things grow. The distinction is not in the light, but in the readiness of the form receiving it. This is the great recursion—the same sun warms the buds in spring and withers the grass in drought. God is unchanging, but the veil adjusts, revealing or concealing based on the soul's readiness to be annihilated. What then is the veil? Not a thing, but a mercy. It is distinction—not as duality, but as distance measured by grace. And grace is not withdrawal but restraint.

The one who no longer desires God is not human, says Rumi. This is the axis of Resonance—the echo demands a Source. To be veiled

is to still long. The moth that is not consumed was never near the true candle. The lover who does not burn was never in the chamber. To be destroyed is the proof of contact. This is not the end of reason but its fulfillment: it meets its end in flame, not by failure, but by completion. This is the final recursion of reason—to dissolve in love without remainder, to cease striving because there is no longer a self to strive.

So let the mountain erupt. Let the veil be burned. Let reason dash itself upon the flame, and not return. For in this annihilation there is not absence but amplitude—resonance beyond thought, communion beyond form. The new habitat is not grown but scorched into being. It is not cultivated but called forth from ash. And the soul, having been shattered into atoms, does not regret the loss of its contours. It only sings, from the dust, a deeper tone.

Turning Verse

A monk asked Caoshan Benji, “Snow covers a thousand mountains. Why is one peak not white?”

Caoshan said, “You should recognize ‘distinction within distinction.’”

The monk asked, “What is ‘distinction within distinction’?”

Caoshan said, “Not falling into being the color of the other mountains.”

Concluding Commentary

There is a moment in all transformation where form does not return to itself. It is not a circle but a spiral, rising not by rotation alone, but by combustion. In this, the fire is not destruction—it is unbinding. The landscape of the soul, once stratified by layers of time, splits open. What was hidden beneath the mountain—the pressure of identity, the magma of memory—is no longer dormant. It erupts not to end the journey, but to reshape the path. The

mountain, once distinction upon distinction, becomes undistinguished in form yet newly potent in meaning.

The volcano, the peek uncovered, is not anomaly but archetype. The mountain had always carried the fire, but its silence concealed its destiny. The book itself is this mountain, and every passage led us to the moment of rupture—the flame leaping from beneath the sacred crust. The one being transformed is not punished by fire but placed into its necessity. Just as Moses approached the bush that burned yet was not consumed, so too must the soul draw near to the fire that reshapes its own containment. The Lord speaks from fire because the word must sear through the veil.

In the burning, there is paradox: what is destroyed is only the husk. The seed remains. Fire is the gardener of the wild—releasing pinecone, cracking seedcoat, purging underbrush. This is not chaos but calibration. The landscape after the lava is not barren but ready—rich, darkened, made fertile by the ash of the old self. The being that walks this scorched path no longer desires return, because what was burned away was never home. The new mountain rises not by sediment, but by song—resonance echoing from the hollowed chambers of the soul, now open to the wind.

Distinction within distinction was the veil—necessary for form, but always leading toward its own undoing. The sharp edge of names gave us the grammar of existence. But as the fire rose, the syntax fell away. Only the verb remains—Being, becoming, unbecoming. This is the rhythm of the resonance, no longer dictated by logic alone but by the music of what cannot be contained. The Son of God becomes flame. The robe is threadbare. The Word is now breath.

The final form is formless. The final echo is silence. And in that stillness, a new ecology grows. No longer Eden, nor Sinai, nor Golgotha—but a volcanic isle formed by pressure and praise. The one being transformed walks barefoot across obsidian fields, knowing that each scar is a scripture. He no longer asks to be taken

up. He descends with flame in his lungs, breathes on the valley, and watches the garden return.

“And the mountain split, revealing not death but the forge—
A tongue of fire, rising through the fold,
Speaking not in thunder, but in echo,
Not to consume, but to remake.”

Thus is the paradox fulfilled—the dwelling was always within the flame. The book ends as it began, not with a line but a loop folded into flame. The one transformed is not removed from the world but sown into it—ashes scattered, breath bestowed, word turned whisper. The final revelation is not ascension, but habitation: fire as form, love as landscape, and distinction as dissolved into the dance. This is not a return—it is the birth of resonance.

Daily Reflection 22

Seeds of Truth

Stephen T. McClard

Victor Frankl

"Everyone has his own specific vocation or mission in life to carry out; a concrete assignment which demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone's task is as unique as his specific opportunity to implement it."

Everyone, no matter their lot in life, will act a part in the play called life. When viewed against the vastness of space and time, our lives are but grains of sand on an infinite stage. Some lives in this performance are seemingly insignificant while others play leading roles. The factors that determine our lot in life are guided by our views of truth and dictated by our larger view of the production for which we are cast.

Contained within every soul and locked within every human experience, truth abounds yet hides itself, patiently waiting to be found in its correct form and on its own terms. Truth, after all, is the ultimate end pursuit of all conscious efforts and the motivation for our movement forward in time. Housed in this tiny piece of real estate, we search, eking out our existence, patiently waiting for tiny moments of discovery that can fill our void and expand our view of the universe.

The unsatisfied thirst to understand and know truth is what plagues our existence. Yet, our finite existence contains potential for an infinitely marvelous array of possibilities when shadows of truth are humbly understood and applied to our efforts and struggles. Sadly, our truths are but the mere edges of ultimate universal truths that are waiting to be discovered.

Found within our souls and within our intellect, we hold the capacity to know and understand. We lack only the proper insights and connections for truth to be realized fully in our lives. As we seek to discover new understanding, truth observes our progress and waits. Eons of time have passed since truth began its work, anticipating moments in time to reveal its purpose and expand our dimly lit view.

Nations struggle and wars rage, all in the name of truth. Contradictions to truth abound, yet truth remains constant, shining amid our turmoil and strife. We rage and fight to proclaim our knowledge of truth, yet truth patiently waits to reveal its purpose. We arrogantly boast that we possess truth, yet truth patiently waits for us to humble our souls.

Truth cannot be contained by a mere fleshly vessel. Knowing this is our first step to know more of what the immutable laws of truth offer. Truth cannot allow itself to be used for false purposes. Knowing this is our second step to understanding our reality and allowing truth to fill our need. Truth will not be used to manipulate or alter what is true. Knowing this allows us to humbly accept what truth sets out to accomplish. Truth patiently waits.

Our ways are not yet the ways of truth. Our thoughts are not yet the thoughts of truth. Our sense of justice is but a glimpse of what truth demands. The edges of truth are barely visible when seen through our dimly lit reality. We can be assured in our pursuit of truth if we will only humble our thoughts and patiently seek the glories of what truth will bring to our souls.

Truth moves about, quietly whispering in the ears of those who will listen. It speaks throughout the ages of what is right and good and pure. It gives a voice to the humble philosopher and shines a light for the seekers of knowledge. Passed along from generation to generation, its illuminations multiply. Called by many names, it quietly proclaims its wisdom, allowing us to grow in our understanding and control.

Truth asks only one thing of us: to humbly set our minds in the midst of knowledge and toward the pursuit of bettering others and ourselves. Truth patiently waits for us to seek and discover the rewards it has waiting for a generation that will plumb the depths of its boundless and abundant seeds of potential.

Truth is the pursuit, but meaning is the reward. The rewards of meaning and the pursuit of life are the answer to the ageless questions that have haunted man since truth first began its work; who am I, and what is my purpose? Before truth fully answers these questions in your heart, it has one expectation.

As you gasp your last breath of life, what will run through your mind? What thoughts will you have about your life and the purpose for which you were formed? The two questions truth will answer in our lives—who am I, and what is my purpose? —will become startlingly clear to you at this moment, the final humbling moment of physical life. As you have your last thought, this will be the moment at which you realize the impact you had on others, the moment when you realize that you either lived your purpose on this earth or you missed your purpose completely.

Until this moment, truth hesitates to answer our questions. It waits patiently, eagerly, hoping it can bring the answers to light before our light fades and our eyes close for the last time. For a select few mortal souls, the seekers of knowledge, the meaning to these two questions will be answered before this moment arrives. Truth will gladly answer these questions but has an expectation which is hidden in an ancient riddle, the parts of which have been scattered in full view since truth first began its work.

The first part of the riddle is this: no matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are. Going is the only way to travel along the path of truth. Just as the apprentice must stay with his master, truth will accept no less than this from us. We realize at this moment that answering the riddle starts with the journey.

The journey with truth starts with the first step and is the second part of the riddle. The first step in the journey is the most important step and cannot be taken in the wrong direction. It is at this point that most souls will stumble and lose their way along the true path. Without taking the proper steps in the proper directions, truth will continue without its apprentice. As sojourners with truth, we are bound to the path of truth and thus begin our journey in life.

Our journey begins when we enter through the gate of life at birth and lasts until we finally move through the portal of death. It is between these moments that truth forges our destiny in the crucible of life. It is at this moment that truth decides our fate, the one purpose that we were formed from nothing to accomplish. What happens between these two moments, birth and death, will decide our fate. Truth, with its friend fate, decides our future destiny and dictates our purpose as we walk the path of life. Discovering purpose in life starts with the first step and ends with the last. Where we go, there we are, together with truth, stepping forward toward our destiny.

What, then, does truth require of the knowledge seeker along the journey? To discover the answer to this question, we must first learn humility. Truth will not reveal itself until we are humble before it. This may happen along the path or will finally happen when we exit this life through the portal of death. We are powerless against the eventuality of humility, so pushing ourselves beyond self will be the first step to understanding what truth requires of us.

To gain humility, we realize that our soul is unique to the purpose for which it was created. We choose our path through free will, and the choices we make along the way define who we are and will further define the unique steps of others. The value we see in others will be reflected in the value we place on ourselves. Free will is, therefore, the determining factor in our choice to be humble or to be selfish and self-centered. Free will can lead us away from the self-deception that separates us from truth, or it will ultimately lead us away from the true path. We are free to travel the paths of truth

when our self-will is removed, and we humble ourselves by seeking the good of the many.

Truth is simply the destination of a random and unpredictable journey. As our soul walks to the grave, the steps taken along the way are dictated by free will. Whether we seek evil or good, all paths end at truth. For the seeker of knowledge, reward is gained and continues beyond the grave. For the seeker of self, reward is pursued but never gained, ending at the grave.

This life is fleeting. At our essence, we are souls trapped in a decaying corpse, a corpse moving about in time. Will the precious time we have on this earth be lived for our own selfish ends, or will we take each step forward for the betterment of others? Discovering our purpose for this movement in time is then reduced to these two choices and will define who we are when the end finally comes. **No matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are.**

Glossary of Terms

Ābhāsa-Caitanya: (Sanskrit, ‘reflection’ + ‘consciousness’). The reflection of absolute consciousness (cit) in human awareness. The world-entangled self (jīva) mistakes this reflection for reality, hindering the true realization of Brahman and the true self (ātman) as Brahman.

Abba: Hebrew for Father, derived from Aleph Bet (Letters of Creation), symbolizing the divine source that weaves life through the Word, akin to the Father’s essence in creation.

Advaita Vedanta: A non-dualistic school of Hindu philosophy teaching that the individual soul (Atman) is identical to Brahman, the ultimate reality, and that the illusion of separateness (Maya) is overcome through realization of this oneness.

Aleph Bet: Hebrew for the alphabet, symbolizing the Letters of Creation, the divine code that forms the Book of Life, analogous to DNA in the human body.

Aleph Mem: Hebrew for Mother, meaning "Strong Water," symbolizing the womb as the generative principle where the Father’s essence creates life.

Amba: Sanskrit for Mother, related to Aleph Mem, representing the feminine principle of creation, the womb where the divine seed is nurtured into life.

Anamnesis: The rediscovery of lost or forgotten knowledge, rooted in Platonic philosophy, suggesting that learning is a process of remembering knowledge the soul already possesses from a previous existence.

Atman: The individual self or soul, the active principle of Brahman within creation, identical to Brahman in its essence,

animating the jīva to experience the material world and realize divine unity.

Avidyā: Ignorance, the lack of true knowledge that causes the jīva to perceive itself as separate from Brahman, overcome through spiritual practice and realization.

Ben: Hebrew for Son, meaning "House of Seed" (Bet = house, Nun = seed), symbolizing the human as the Bread of Life, born from the union of Father and Mother.

Bindu: The singularity of infinite reality, the point at which the mandala of creation is individuated in each person, representing the seed of the Tree of Life and the beginning of cosmic unity.

Brahman: The ultimate reality, the infinite, formless consciousness from which the universe arises, in which it merges, and through which it breathes; the expanding mind of God (Brah = expanding, Manas = mind).

Dhyāna: Meditation, a spiritual practice of centering the mind to align prāna with the cosmic rhythm, facilitating the realization of the Atman's unity with Brahman.

Icchā: Desire or will, the passionate force within the soul that drives it toward union with the infinite, expressed through spiritual practices and the longing for divine unity.

Jīva: The individual embodied soul, often referred to as the "crash test dummy" or avatar, navigating the cycles of samsara, harvesting experiences for the Atman to realize its unity with Brahman.

Koan: A paradoxical case law or riddle used in Zen Buddhism to provoke deeper understanding and break free from rigid thinking, encouraging the mind to transcend dualistic thought.

Lila: The divine play, the process by which the infinite consciousness (Brahman) manifests as creation, engaging in temporary distinctions and separations that ultimately return to unity.

Logos: The divine Word, the creative principle through which all things are made, personified as the Son of God, the storyteller of the Book of Life.

Māyā: Cosmic illusion, the force that creates the appearance of separateness and obscures the unity of Atman with Brahman, overcome through spiritual awakening.

Manas: Mind, derived from Sanskrit, forming the root of "mankind" (mind kind), representing the faculty of thought and consciousness that reflects divine reality when purified.

Mental Hypertrophy: The growth and expansion of the mind through the pursuit of knowledge and realization, triggered by exploring complex ideas and rabbit holes of understanding.

Nāda: The essence of sound, the vibrational foundation of creation, akin to the divine spanda (cosmic pulsation) that animates all existence and aligns with the rhythm of prāna.

Perennial Truth: The universal truth found across major religious traditions, emphasizing the overcoming of the shadow self (ego) to realize divine unity and love.

Peripeteia: A sudden reversal or turning point in understanding, often resulting from the journey of discovery that leads to profound realizations about truth and self.

Prāna: The vital life force, the sacred breath that binds the individual soul (Atman) to the divine consciousness (Brahman), purified through meditation to resonate with the cosmic rhythm.

Samādhi: Meditative absorption, the state where the soul's vibration merges with the cosmic nāda, achieving perfect harmony and unity with the divine.

Saṁsāra: The cycle of birth, death, and rebirth, the material realm where the jīva experiences impermanence, suffering, and the illusion of separateness.

Sophia: Greek for wisdom, personified in Gnostic traditions as the divine feminine principle, reflecting the wisdom gained through experience and self-reflection.

Spanda: Cosmic pulsation, the vibrational essence of creation that animates all existence, synonymous with nāda and reflected in the rhythm of prāna.

Tat tvam asi: "Thou art That," a key Upanishadic phrase affirming that the individual soul (Atman) is none other than the ultimate reality (Brahman).

Upāya: Skillful means, the adaptable and compassionate methods used by enlightened beings to guide individuals toward spiritual awakening, tailored to their level of understanding.

Yidam: An object of veneration, often a symbolic story or text in spiritual traditions, used as a tool for realization and connection to deeper truths.

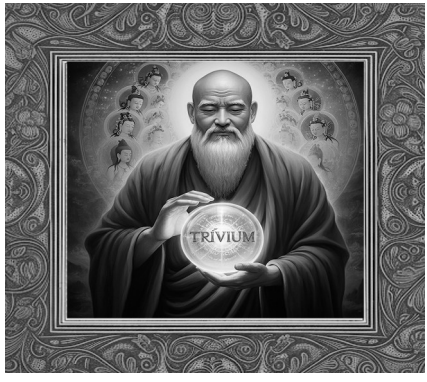
Yoga: Union, the practice of uniting the individual self with the divine, encompassing physical, mental, and spiritual disciplines aimed at achieving this unity.

BOOK SAMPLE

Trivium

Self-Reflected Infinite Being

"We are the mirror, as well as the face in it.
We are tasting the taste of eternity this minute.
We are pain and what cures pain.
We are the sweet cold water and the jar that pours.
Soul of the world, no life, nor world remain,
no beautiful women and men longing.
Only this ancient love circling the holy black stone of nothing.
Where the lover is the loved, the horizon and everything within it."
~Rumi the Sufi



Stephen T. McClard

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Note to Reader, from the Book, Trivium: Self-Reflected Infinite Being

"Without great doubt, there can be no great faith."

First Light Casting a Shadow Over This Book

Your first realization about this book reveals the nature of darkness overshadowing the minds of mankind. It dares to show a side of creation that is largely overlooked by theologians and scholars alike. The essence of this truth is held in the way light and consciousness require a shadow to be seen. Notice the quote above: "Without great doubt (shadows of truth), there can be no great faith (the light of TRUTH).

Imagine God as a light with no shadows. The image of the Father of creation is the Son, or the object over creation. Cast from the mind of the Son into creation, we see a shadow hanging over creation called the curse of sin and death, or what science might call entropy. Imagine that there is more to this shadow, hidden and implied by the story of the Bible.

Simple Story Told

The shadow of this book is simple. We look to the Son of God in the Bible as the light shining in darkness, but miss the implication of this light below the process of God raising a son to completion. This book will reveal that the shadow of the Christ (existent before creation) is the darkness of the Son's shadow found in the Lord of the Old Testament. Parallel to this, we find a perfect lamb of sacrifice (Adam) falling into this shadow of law and death.

If we do a simple comparison of Jesus as the risen Lord, we see a stark contrast to the Lord of the Old Testament. The shadow of the Christ is the very same Lord, as verified by Jesus words in John 8: "Before Abraham was, I Am." In other words, Jesus incarnated as his human form, but the essence of his shadow self (former self) was Yahweh.

Contrasting Truth

While Jesus was all about the Grace and Mercy necessary to love enemies, Yahweh was the antithesis to this. Yahweh was the proverbial jealous and vengeful narcissistic ruler proclaiming himself God with none beside. Clearly, we see a contrast between the Lord who taught an eye for an eye (Yahweh) and Jesus who said this:

> **Matthew 5:38**
>
> **“[38] “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ [39] But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. [40] And if anyone wants to sue you and take your shirt, hand over your coat as well. [41] If anyone forces you to go one mile, go with them two miles. [42] Give to the one who asks you, and do not turn away from the one who wants to borrow from you."**

This paradox deserves an answer. The book you are reading attempts to reveal the best answer to this problem using a variety of sources to show one overriding truth found in all of the major religious traditions. Easily researched, this truth is called the Perennial Truth. Central to the perennial truth is the nature of the shadow self (Ego) that must be overcome. Clearly, Jesus revealed his Ego self in the whole of the New Testament. Read one more verse, then I will ask you a question:

> **Revelation 3:21**
> **To him that overcometh, will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne.**

What did Jesus overcome, that each image of Adam in sequence is required to overcome? Clearly, it's this:

Matthew 7:2

For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

Did Yahweh judge others, thereby judging himself? Herein lies the central truth of this book. This book seeks to reveal how shadows work, requiring light to dispel darkness. Primary to this, the lesson of the Father to the Son is this: Love others only. Do not shed blood.

> Genesis 9:6
>
> "Whoever sheds human blood,
> by humans shall their blood be shed;
> for in the image of God
> has God made mankind.

Did human hands shed the Lord's blood? Yes. Here is the rest of the story for you to consider. As I stated in the opening lines of this note to the reader, "Your first realization about this book reveals the nature of darkness overshadowing the minds of mankind. It dares to show a side of creation that is largely overlooked by theologians and scholars alike. The essence of this truth is held in the way light and consciousness require a shadow to be seen. Notice the quote above: "Without great doubt (shadows of truth), there can be no great faith (the light of TRUTH)."

Rather than being disturbed by this truth, notice how this story reveals the true God of Love teaching his Son. I would recommend reading all of Hebrews 5, noticing the nature of the high priest and the meat taught to those who know the difference between good and evil. If you can discern the nature of the shadow self of the Lord (Yahweh), then you know what lesson he learns from this Father.

John 8

[27] They did not understand that he was telling them about his Father. [28] So Jesus said, "When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. [29] The one who sent me is with me; he has not left me alone, for I always do what pleases him." [30] Even as he spoke, many believed in him.

Cautionary Note

This book is not designed to be a fixed theology. More than anything else, this book is a deep dive into the speculative philosophical implications of all religions taken together by symbolism. This book simply asks, "What if…" In relation to this, it represents my own meandering thoughts of the territory. Realize my map is not necessarily the territory itself. God as a self-existent being is largely unknowable apart from questioning our limited view, fallen nature, and desire to know TRUTH.

Conclusions Upfront

Critical Analysis: The book presents a highly intricate and intellectually stimulating framework to consider but does not provide an anchor of final or fixed presuppositions. Some may question its originality, interpretation of traditional texts, reliance on symbolic interpretation, and clarity for those unfamiliar with the concepts presented. However, these perceived limitations are actually features when viewed through the lens of the Trivium itself.

Ultraunorthodox Originality: The framework is not intended to be wholly original. Instead, it embraces the interconnectedness of

all knowledge, recognizing that true wisdom lies in synthesizing seemingly disparate sources. Just as the Trivium unites Mind, Body, and Speech, this work unites diverse traditions to reveal their underlying harmony. This echoes the concept of anamnesis, where "learning" is actually remembering the unified knowledge already within us.

Interpretation: The unorthodox interpretations of religious and philosophical texts are deliberate. The Trivium encourages us to challenge fixed interpretations and explore deeper layers of meaning. By presenting alternative perspectives, the work acts as a ***Koan*** (paradoxical case law), provoking readers to question their assumptions and break free from rigid thinking. This process of questioning and wrestling with paradoxes is essential for achieving true understanding.

Evidence: The reliance on symbolic interpretations and metaphysical claims is not a weakness, but a reflection of the nature of reality itself. The Trivium posits that the physical world is a shadow of higher dimensional realities. Therefore, true knowledge cannot be limited to empirical evidence. Symbolic interpretation allows us to access the deeper truths hidden within the fabric of existence, aligning with the concept of the ***Yidam*** (object of veneration), where stories and texts become tools for spiritual realization.

Clarity: The complexity and dense terminology are intentional, mirroring the intricate nature of the universe. The work is not meant to be passively consumed, but actively engaged with. Readers are invited to embark on their own journey of discovery, exploring the concepts and connections presented. This mirrors the process of self-reflection and learning emphasized throughout the book. The challenge lies not in simplifying the message, but in expanding the reader's capacity to grasp it through the process of reframing previously held presuppositions.

This framework acknowledges the critiques while reframing them as strengths within the context of the Trivium. It emphasizes the

active role of the reader in engaging with the material and challenges them to move beyond surface-level analysis to uncover the deeper truths embedded within. Finally, this framework provides a replacement for the standard linear approach to mystical thought and provides a new framework for orthogonal thinking by symbolic correspondence.

Intent of the Author

My intent from this book is YOGA, or union. Far from simply the bending of the body in new directions, yoga represents the union of one mind to another, bending the mind toward new understanding. This book has the potential to bend your mind at right angles (orthogonal thinking) until you remove all shadows of yourself and find the original light shining in a resplendent unity of being and awareness. Reading beyond this point is the red pill of reality in a unique format beyond linear perception.

Everything needed to understand what is written in this book is already within you. If you follow my instructions here, the seeds of truth in each chapter will grow within you from root to fruit. Beyond your reading each day, life experiences through synchronicity will be necessary. As the mind awakens to truth, conception comes from these synchronicities unique to you alone. Although I do not know specifically what will occur in your life from reading this information, I can predict the sequence of events between ignorance and understanding.

Chasing the Light

There are three pathways to enlightenment. Meditation (empty out), Contemplation (breath in), and Service (breath out). Learning to breathe properly is parallel to understanding. Without cleansed breath (consciousness), the reception of wisdom is not possible. As they say in meditation traditions, “Watch the breath.”

‘Spir’ in Latin is breath, and spiritual practice is breath ritual, or what comes in and goes out. Cleansing the breath is the highest

priority. Breath is more than simple air entering and exiting the body. Consciousness is the primary breath breathed into the human being. Beyond consciousness, food is breath, thoughts are breath, emotions are the same, and so on down the line are all forms of breath in and out. To watch the breath is to exert self-control over the reception of what we consume in life.

Consider how the mind resonates with Spirit. An example from Galatians 5 in the Bible holds the key to this realization:

> **Galatians 5 Fruits of the Spirit**
>
> **But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.**

Law is restriction. Liberation comes from the fruit itself, and liberation is freedom from ignorance. To resonate with Love, Joy and Peace, breath (spirit) is required. Watch the breath.

Breath In

1. Self-control
2. Gentleness
3. Faithfulness

Breath Out

1. Goodness
2. Kindness
3. Forbearance (patience)

Resonance from Breath

1. Peace
2. Joy
3. Love

To resonate with this book, breath control is necessary. Using the three pathways of meditation, contemplation, and service for others, the mind will automatically resonate with the words on the page

when virtue guides the process of reflection. Ignorance is then dispelled.

Here is a simple suggestion for your investigation into the topics of this book. Read until your mind hits a stumbling block of information. From this, meditate on what is said. In Sanskrit, meditation and cultivation are synonyms. Seeds must open to express from root to fruit. When you reach a paragraph, word, or sentence that seems inconceivable, take time to allow synchronicity in life to flow. Take time to read around the words and follow rabbit holes. Then, after the mind has circled the information from life experiences, return to the book and read with understanding. This is a slow process that may take years of seeking. Eventually, you will realize each chapter is saying the same thing over and over again.

The essence of what you learn is not learning at all. As you will come to see, you are remembering what you lost behind the veil of creation. You can only rediscover what you already know.

Take it slow. Watch the breath! The meaning of life only appears to a clean mind.

> **"The meaning of life is to give life meaning. And life—that friend animating us into action—gives this gift each day for free. Meaning, as all truth demands, is its own unconditional prerequisite."** Random thought expressed to a friend in a text

Root Presuppositions in this Book

This book holds a few unorthodox presuppositions that may appear as stumbling blocks to the orthodox theological mindset of most readers professing faith from biblical sources. Realize as you encounter the following presuppositions, that your internal biases may rise to the surface as a judgment against my view. Hold these biases as neutral until the entire territory is examined. My personal view of this territory may be the realization you need to break free of the inherent contradictions theology produces between

denominations and traditions. As you will come to find, these contradictions can be resolved. In this sense, it is necessary for my view to be revealed. The following presuppositions are a reframing of the biblical narrative asking, "What if…"

Presuppositions of Contradiction

1. What if by judging others, Yahweh judged himself in the process? For obvious reasons, which may become evident later, this view holds the potential to resolve the contradiction of the Lord's requirement to pay the cost of Genesis 9:6: **"Whoever sheds human blood, by human hands their blood will be shed. For in the Image, Elohim made humans.**" Human hands shed his blood.
2. What if Yahweh (Son of God), Adam, and Jesus are the same Lord? Noticing that all rulers, powers, thrones, and authorities are in and through the Son of God (consult Colossians 1:15-17), I will make the case that both the fall and the remedy for the fall comes through Adam as Lord of creation.
3. By this view, Jesus represents the repentance of Yahweh, where Jesus, as the Son of God, is also seen as the same entity, repenting for past actions through baptism and the cross as penance. By this view, baptism is realized to be incarnation on the cross, with the cross representing the human temple of God (Adam's purpose).

   MOST IMPORTANT

   As Logos (Word), the Lord is the storyteller. The book of life is told by him and about him. By implication, this is also your story. Adam / Yahweh / Jesus and all copies of Adam are the same Lord. For more on this, read the Egyptian fragment, ***"The Thunder, Perfect Mind."***

4. Continuing this reasoning, the Father is considered a third silent character, distinct yet also part of this divine triad, involved in the dynamic of God's self-reconciliation. Jesus describes this perfectly within the full context of John 8.

   It is important to recognize that Yahweh is not in unity with God the Father before conformity occurs (a shadow). God the Father is not repenting or changing, but rather, the Son of God (Yahweh / Adam / Jesus) is conforming back to God's image beyond creation (Glory), using creation as the journey of a prodigal son of sorts—return to unity; returning home to the Father. Note here I am not contradicting the Godhead. The Father, Son and Holy Spirit are very much in unity as one. By this, we are all the Son of one Father in unity all in all (see 1 Corinthians 15:25-28).
5. Jesus' identity as Adam (in Luke 3:38 Son of God) aligns with the view that Adam, Jesus, and the Son of God are the same. By this, the Lord of the Old Testament can then be juxtaposed as the same identity as a type of prodigal son to God the Father. Again, Yahweh is not the Father, but revealed as the Son. This places the entire Old Testament into the category of the story of the Son's path in life.
6. Genesis 1 and Colossians 1:15-18 support this non-dualistic perspective where all things are ultimately one in the Son of God, who transcends distinctions. By this light, all of us are Sons of the Most High God (see Acts 17:29 for context).
7. By these presuppositions, we can extrapolate our own parallel walk of incarnation (baptism) on a cross (body). The body of Christ and the bread we share is dipped in the wine of suffering, which is a cup ultimately carried by the Son of God Prime collectively for all (Adam). YOU are Adam. Each of us is the Lord of the Story, taking part in the story. The story is designed to inform you who you are in God and who God is in all beings.

This leads us to a non-dual framework where Yahweh and creation are ultimately unified in a way that transcends traditional dualism, simultaneously unifying the apparent duality of nature as part of a greater divine truth. Hold this one framework in your mind while reading: Yahweh is Lord and the 'I Am,' as stated by him in his early revelation to Abraham. Jesus revealed this truth in John 8: "Before Abraham was, I AM." This statement is crucial to understanding how the Son of God reconnected with the hidden Father of creation, overcoming his Satan (the shadow accuser from Genesis 3:1), a necessary consequence of Adam's fall. This book views Satan as the conscience within each being, personified as an accuser. Juxtaposed against this, we see Jesus flipping this nature to grace and mercy.

We now use these assumptions to extract a higher axiom of truth, focusing on unity, distinction, and non-duality to reconcile the contradictions in the context of divine self-revelation and human experience. We then clearly see why the two Lords of both testaments change over time. Adam is the key to how baptism (incarnation) on a cross (body) produces this change.

Beyond Presupposition

-The Divine as Both Transcendent and Immanent

The first axiom is that God is both transcendent (existing beyond creation) and immanent (present within creation). This framework allows for the distinction between the Creator and the created while maintaining that, at the highest level, they are unified.

The apparent duality between God and creation exists on the level of perception and temporary experience, while in the absolute sense, they are ultimately one. This resolves the contradiction between the belief in a personal God who can interact with humanity and the mystical idea of God as the oneness of all things.

-The Son of God as Self-Repenting and Evolving

If Yahweh (and by extension, Jesus) is viewed as repenting for past actions through the cross and baptism, this suggests a dynamic, evolving relationship with creation. The Son of God is not static but is involved in an ongoing process of self-discovery and self-reconciliation.

In this sense, Jesus is the vehicle through which God enters into human history (the observer), moving the Son toward repentance for the imbalances and injustices historically associated with divine actions (wrath, judgment, fear, suffering). This approach acknowledges the duality of the past (The Son of God's former judgment, as in the Old Testament) while presenting a more merciful, reconciling aspect of the Son in the New Testament. God the Father is then seen as the one teaching from the temple (see 1 Corinthians 3:16).

Occam's Razor and *Upaya* (expedient means)

Occam's Razor suggests that rather than attributing contradictory divine actions to multiple beings (Yahweh and Satan as separate entities), it may be simpler to posit that God's Image (Son of God) evolves through different modes of interaction with creation, balancing transcendence and immanence. I compare this to the Sanskrit term, *Upaya*, or expediency. Expedient means are neither moral nor just, but necessary for wisdom development. God's hands remain pure, while the Son, through skillful means and free volition, accomplishes creation's work. This approach, guided by Occam's Razor, is the simplest path to divine growth. Not only is the Son Adam, Yahweh, Jesus and Lord, but **all** of us by extension as hosts of this image **(see the Egyptian fragment, *The Thunder, Perfect Mind*.)**

> "The Sanskrit word "*upāya*" is typically translated as "means," "method," "expedient," or "strategy." It refers to a practical or skillful approach used to achieve a particular goal or to overcome obstacles. In various philosophical and religious contexts, particularly in Buddhism, *upāya* refers to the skillful means employed by enlightened beings, such as

the Buddha, to teach or guide others toward spiritual awakening.

In the context of Buddhism, *upāya* is often used to describe the adaptable and compassionate methods used by a teacher to help individuals according to their particular level of understanding, circumstances, and capacities. The term suggests that the method or approach is not rigid, but rather flexible and suited to the needs of the student. For example, in the *Mahāyāna* tradition, the Buddha is said to use *upāya* to convey teachings in a way that is accessible to people of varying levels of spiritual development."

-The Father, Son, and Holy Spirit as Aspects of a Unified Divine Process

The assumption of the Father being a silent third character fits well within the framework of a triune God. In this view, the Father, Son (Jesus), and Holy Spirit are not three separate gods but rather three aspects of one divine reality.

The Father can be understood as the source or unmanifest aspect of God, which is unknowable and silent, while the Son (Jesus) represents the manifestation of God in the world, engaging with humanity. The Holy Spirit can be understood as the presence of God that empowers and moves through creation, facilitating the reconciliation between the Creator and the created.

Occam's Razor would guide us to view these three roles as different expressions of the same divine reality, which fulfills the need for unity without splitting God into separate deities.

-Humanity as Part of the Divine Play (Lila)

A central theme in many mystical and non-dual traditions is the idea that humans (and all of creation) are part of a divine play or Lila. This play involves temporary distinctions and separations that ultimately return to unity in the highest reality.

From this perspective, humans are distinct from God in their limited, finite forms but are created with the divine essence and are called to realize this essence within themselves. Jesus, as both divine and human, embodies this role of divine self-realization in human form. This allows for a framework where humans are not fully God but are also not separate from God's essence.

The application of Occam's Razor suggests that this framework is simpler than postulating a complete dualism between God and humanity or a total oneness that would eliminate personal identity. The idea of humanity participating in the divine play resolves the apparent contradictions by suggesting that while humans experience separateness, their true nature is ultimately unified with God behind the veil of contradictions and contrived reality.

-Higher Axioms of Truth: Bridging the Gap

Unity and Duality Are Simultaneous: The distinction between God and creation exists on a relative level, but in the absolute, there is unity. This allows for transcendence (God as separate and beyond) and immanence (God present in creation) to coexist in a single divine reality.

-Divine Evolution: God is not static but is in a dynamic relationship with creation, evolving and allowing for guided repentance for past actions (as Jesus represents this process). **This allows for both divine justice and mercy to exist within a single framework, requiring the Son to benefit from the same suffering separation from the Father; the same grace and mercy in the process**. To be fully human is to be fully fallen, lifted up, and taught by a master in the temple (body of Adam). God’s true temple is man (1 Corinthians 3:16).

John 8

> Jesus says, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own, **but speak just as the Father taught me".**

The related Sanskrit term within this framework is *Brahman*, or the name of the creator God. ***Brah*** means ‘expanding,’ and Man is ***Manas***, or Mind. When we say mankind, we define this from the root word from Sanskrit meaning ‘mind kind.’ Man in English is derived from this Sanskrit word. This allows us to ultimately realize the title of this book as the intersection of three paths meeting as one.

-The Divine as Triune and Unified:

The Father, Son, and Holy Spirit are different expressions of the same divine reality, and their relationship can be viewed as a unified divine process. This triune framework does not violate the simplicity of the divine but rather offers a way to understand the many facets of a single God.

-Humanity as a Reflection of the Divine:

Humans, while distinct from God, are made in God's image and have the potential to realize their unity with God. The apparent dualism of human existence is part of the divine play, where the soul's journey is one of reconciling the apparent separation between self and God.

Occam’s Razor and the Simplification of the Concept

In light of Occam's Razor, the simplest way to bridge the apparent contradictions between the non-dual and dualistic views is to posit that:

1. God is both transcendent and immanent. Jesus' role as the Son of God is to facilitate humanity's reconciliation with the divine through both repentance and revelation.

2. The Father, Son, and Holy Spirit are three aspects of a single divine process.
3. Humanity, while distinct, is ultimately called to recognize its unity with God in the context of divine play.

This framework allows for a dynamic relationship between God and creation, where unity and duality are not contradictory but complementary aspects of the divine mystery.

In this view, the higher axiom of truth is that God's essence is both transcendent and immanent, and humanity's journey is to recognize the underlying unity within the apparent duality of existence, ultimately revealing that all things are part of the one divine ten-dimensional reality.

Final Recommendations for the Reader

I have tried to keep this book from being overloaded with definitions and context that can easily be researched online. For instance, I use the Sanskrit word *Bindu* without a great deal of context, but this is my goal. Chasing rabbit holes outside of this book allows for mental hypertrophy. Notice that I am not providing context or definition to the term, "*mental hypertrophy.*" I leave you to question your light and dispel the darkness with your own learning and realization. Why do I choose this path? Realization from your own journey of discovery leads to the greatest moments of ***peripeteia***.

It may be helpful to first consult the glossary at the end of the book before reading. Most importantly, refrain from judging me by your own bias. Remember that the perception of truth is wholly presuppositional. Be willing to revise presuppositions when new information is learned and realized. This is how the mind grows from mental hypertrophy.

Introduction to the Book, Trivium: Self-Reflected Infinite Being

Who are you?

Hebrews 11

Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Seek and Ye Shall Find

Anamnesis (Greek: "ἀνάμνησις") is defined as the rediscovery of lost or forgotten knowledge. It can further be defined as remembering things from a supposed previous existence. Anamnesis has its roots in platonic philosophy, defining the key understanding of Plato's theory of knowledge and understanding. The most notable source of this understanding can be found in Plato's "Meno" and the "Phaedo."

According to Plato's theory, all knowledge is essentially a form of remembering knowledge that the soul already possesses. Concerning the soul, our first bit of remembrance can be triggered by the realization of what the soul represents. The Soul is Sol, or light. Quite literally, the soul of ever living being on a planet is the Sun which gives life and light to the local solar system around us. Without our Soul / Sol, nothing is possible. With this light, everything is possible. The sun can only give.

Plato proposes that the soul is immortal and has lived every lifetime from the first self-created being to the last. Accordingly, this first

self-existent being gains knowledge through forms—the perfect, unchanging eternal archetypes of the ALL. According to this view, when we seem to learn something new, we are not acquiring something new at all. Rather, we are rediscovering what we already possess behind the veil of our identity as the next individual in the chain of copied beings. In essence, we are recollecting the knowledge we knew before coming here to experience an embodied life.

The purpose of this book is by intent. While intention is our prayer for fulfillment of desire, intent is intention by design. The intent of this book is not to teach or learn, but to rediscover what you already know. Nothing you will read can be readily conceived with simple metaphor and description. In essence, we dive into the rabbit holes of creation to trigger forgotten knowledge held deep in the mind behind the veil of identity, nature, and unity. As you will come to see, nothing is impossible when your true inner nature and desire are engaged through the rediscovery of the answer to this question: **Who are you?** By triggering the answer to this one question, the true essence and being of your soul reveals itself. This is the intent (by design) of this book.

The primary aphorism used to trigger this answer is a simple sentence from Eastern sages of old: "**When seeking God, the one you look for is the one looking."** Unity between the seeking and what is sought is as simple as remembering that your own being and awareness (Consciousness) is that of God's being and awareness. Seeking God's identity within the Soul is not simply an external question, but an internal process of self-reflection.

The Unity of Seeker and Sought

At the heart of this realization is the idea that there is no separation between the one searching for lost identity and the thing sought through conscious being and awareness. In essence, what we look for is the thing looking. This presence of mind is intimately present in the soul of every seeker and is ubiquitous symbolically in all things perceived. The seeker can be said to be looking for their own

higher self, the divine spark within. Rather than being something external, distant, or separate, the object of our search is in fact seeking the deeper union that is possible with source consciousness —True Identity, Nature, and Unity.

> **Luke 17:21 – "The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the Kingdom of God is among you."**

Found within all mystical schools and traditions, the idea of God being present within the individual is central to finding true nature as Love for all other copies of God's being and awareness. Parallel to this Love, desire is then seen by two sets of intentions—self-seeking and seeking the good of others. Easily seen, the core desire of creation is the support and nurturing of the individual behind the veil of forgetfulness to these facts.

Hindu Tradition by Reflection

From the *Advaita Vedanta* school of Hindu philosophy, the core teaching is that the Atman (the individual soul) is *Brahman* (the ultimate reality of God). By this view, the self and the divine are not two distinct entities, but the same. God and the child of God are one. It may be interesting to note that ***Brah*** in Sanskrit means 'expanding,' and Man in Sanskrit is *Manas*, or Mind. The expanding mind of God is the English word Man, or Mind (*Manas/Manu* in Sanskrit). When we say, "Mankind," we are saying, "mind kind."

Hindu philosophical systems, particularly *Advaita Vedanta*, hold a non-dual view of reality. According to *Advaita Vedanta*, the ultimate reality is *Brahman*, which is formless, infinite, and beyond all dualities. Atman, the individual soul, is considered non-different from *Brahman*, meaning that all beings are ultimately part of this single, undivided reality.

***Brahman*:** The highest reality, beyond all concepts of form or duality. It is the source of the universe and the essence of all beings.
Atman*:** The individual self or soul, which is ultimately identical to *Brahman*. The illusion of separateness (Maya***) prevents beings from realizing their unity with the ultimate reality.

Advaita Vedanta teaches that the ultimate spiritual goal is the realization of oneness with *Brahman*, wherein the individual self merges into the divine, and the illusion of separation is dispelled. This mirrors the Christian concept of union with God through Christ, where the ultimate realization is oneness with God (see John 17:21-23).

The Paradox of Seeking What Is Seeking You

"What you seek is seeking you." RUMI

This statement by Rumi highlights the paradox inherent in the spiritual journey: the one who seeks God must, in some way, already know God. It suggests that the divine has already made its presence felt in some way, drawing the seeker into the light so to speak. In this sense, it is not solely the individual's effort that leads to divine realization, but the divine grace that calls the seeker forward.

When you look into a mirror, you are seeking a reflection of yourself. You expect the mirror will self-reflect the light of your form back to you in its current state of being. This state of being has never been the same but is in constant flux. In the same way you see a reflection of yourself in the mirror, when seeking God, we are not searching for an external entity, but for the reflection of true nature in complete unity. This is what sages of old often called the Absolute. The word Absolute implies no relative to itself. As they say, "One without a second."

When the seeker becomes the sought, the distinction between subject (seeker) and object (one sought) dissolves. The meandering journey to seek our source is simultaneously a journey toward

discovering the source of light and life. This echoes the teachings of Plotinus, who believed that the ultimate goal of the soul was to reunite with the One, the source of all being, which is both within us and beyond our conception. When the conversation reaches this point, we realize we are speaking about ourselves at the highest point of possibility. See this in the words of Jesus from John 17.

> John 17
>
> "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, **that they may be one as we are one— I in them and you in me—so that they may be brought to complete unity.** Then the world will know that you sent me and have loved them even as you have loved me.

While being is a state of locked essence, creation is the process of individuating this being and essence (becoming). The goal of finding God is not simply the object of seeking, but the transformative journey of self-discovery that occurs along the way, **even when juxtaposed against the individual story of Adam as Firstborn Kinsman Prime (Lord).** As you will come to see in Chapter 1, the process of individuation of our spark implies the desire of the creator. As many traditions reveal, the process of spiritual reception requires emptying out. The act of seeking is an active form of humility, recognizing that the answer is not outside us, but within. The one who seeks is the vessel of the one sought. As they say, **"When the student is ready (you), the master (also you) appears."**

As Jesus points us toward this unity, realize that YOU are the Son of God speaking the verses above—Just God and you alone in the universe. How can I imply that only God and you exist in all of creation? I am hopeful that you find the answer to this question from the pages of this simple book. The cosmic dance between

seeker and sought will then become your journey to find unity with the divine essence we all share equally. **Far from being a cosmic joke, this unity is not simply a return to essence, but the transformation that individuates this essence into a new person, worthy of fellowship with God in perfection and immortality.**

BINDU - The Essence of the Spark

It is said in Eastern esoteric circles that the part contains the whole and the whole contains the part. In Sanskrit, this is known as the Bindu, or singularity of infinite reality. The *Bindu* is the point at which the mandala of creation is individuated in each person and is the beginning of the entire cosmos becoming one unity. You are the seed of this Tree of Life, and chapter of the Book of Life.

The word Tao means way. The word Ching means semen, or essence of life creation. From the Tao Te Ching chapter 1, we read the entire meaning of this book from its title, ***Trivium – Self-Reflected Infinite Being.*** From root to fruit, our seed emerges from the darkness of the mother's womb (nature) into the marvelous light of life. The gateway of the mother's womb is the mystery of the existence and essence of all named things. Beyond this essence, God is the unnamed and inconceivable reality. **You are this!**

Tao 1 – The Way of Life Essence

The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
    this appears as darkness.
Darkness within darkness.
The gate to all mystery.

The gateway, as seen here, is the feminine generative principle found to be centered on the Spirit of God and the holiness of the process of birthing a child of God from the gateway. The Tao Te Ching is the Way of life essence (from the father's seed/semen/ching). The seed enters the mother's womb (nature) and emerges into new light from darkness. See this by comparison to our birth from this gateway into the light found after death. Darkness within darkness, the gate to all mystery.

Hold this thought in your mind. The Hebrew word Father is Aleph Bet (Letters of Creation). Just as DNA represents the letters of this process to weave together a human body from life essence in the Father to the Mother's womb, so too God's book of life is written from Letters to WORD in a book.

In Hebrew, another form of Aleph Bet is Abba, or Father by identity. Mother in Hebrew is Aleph Mem, or Strong Water by definition (the womb). In Sanskrit (Great Mother Language), Mother is AMBA. When the Father's essence is placed into the water of the womb, a son is born. Add a bit of yeast (Sin in Hebrew means thorn) and you have **Bread of Life baking from fire (trials)**. In Hebrew, the word Son is Bet (house) Nun (seed), or BEN. **House of Seed** and **Bread of Life**.

I Show You a Mystery Three in One

John 1

The Word Became Flesh

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

Recommended Resources

The following books and resources were valuable in the writing of this book. These resources may provide further insight to the topics covered.

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Thomas Kirchner. Entangling Vines: **A Classic Collection of Zen Koans.** Wisdom Publications (2013)

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Stephen T. McClard has been the Director of Bands at Bolivar High School since 2002. In addition to nearly 30 years as a music educator, McClard also maintains an online woodworking business and is a third-generation piano technician with over 40 years of experience. His woodworking creations include custom bass guitars, which have sold all over the world and one-of-a-kind computer desks made from old pianos. His piano desks have been featured in magazines such as *Business 2.0* and *Piano Technicians Journal* and in many other newspapers and television news features.

Books by Stephen T. McClard include:

Hell-Dimension 1

The Superior Educator, A Calm and Assertive Approach to Classroom Management and Large Group Motivation (2009).

Desire-Dimension 2

The Present is the Gift – The True Meaning of Baptism in the Jordan (2013).

Animality-Dimension 3

Thus Saith the Flame to the Spark – Ten Dimensions of Enlightenment – One Mind, One Heart, One Unity (2018)

Anger-Dimension 4

Bow with Unity – Benefactors of Orphans and Widows (2018)

Heaven and Human-Dimensions 5 and 6 (2 book set)

Enlightenment and Ritual: Awakening to True Identity from Sanskrit and Hebrew Sources (2018)

Learning-Dimension 7

Trivium: Self-Reflected Infinite Being (2025)

Realization-Dimension 8

Passages: Tripping In the Forest of Illusions (2025)

Bodhisattva-Dimension 9

Hillbilly Buddha: The Redneck Guide to Simulated Reality (2025)

Buddha-Dimension 10

Resonance: Shadows in Love with the Sun (2025)